



T H E
A M E R I C A N M U S E U M,
O R U N I V E R S A L M A G A Z I N E,

F O R A P R I L, 1791.

C O N T E N T S.

O R I G I N A L A R T I C L E S.

P R O S E.

- | | |
|--|--------------|
| 1. Meteorological observations made in Philadelphia, March 1791, | 175 |
| 2. Observations on the weather and diseases for the same month, | <i>ibid.</i> |
| 3. <i>A brief examination of lord Sheffield's observations on the commerce of the united states,</i> | 177 |
| Hats, | <i>ibid.</i> |
| Books, | 178 |
| That the Americans will in future give a preference to British manufactures, | 179 |
| That it would be impolitic in Britain to admit American vessels into her West India islands, | 180 |
| That it would be better for Great Britain to give up the West India islands than their carrying trade, | 182 |
| That the shipping Great Britain gains, by excluding the Americans, will be at hand, | <i>ibid.</i> |
| That Americans could never be united again, | 183 |
| 4. Remarks on a passage in dr. Prite's observations on the American revolution, | <i>ibid.</i> |
| 5. <i>Remarks on the advantage of opening a trade to Japan,</i> | 186 |
| 6. A sketch of the nature and causes of diseases, explained upon scientific principles, | 189 |
| 7. Essay on good nature : read in the Franklinian society, March 16, 1791, | 190 |
| 8. Cursory remarks on the character of Anthony Benezett : read in the same society, | 192 |
| 9. Columbian Observer, No. VI. On the regulation of the passions, | 194 |
| 10. ————— No. VII. Encomium on modern manners, | 195 |
| 11. Letter from dr. Ramsay to his father-in-law, on the death of the late mrs. Ramsay, | 198 |

12. *Expense, culture, and profit of an acre of flax, an acre of summer barley, and an acre of oats, raised in the spring of 1788. Published by order of the Blockley and Merriam agricultural society,* 200

POETRY.

13. *Verses on the death of Mrs. H. Coxe. By S. B. Esq.* Appendix I. (15)
14. *Anticipation—an extract from a manuscript poem,* - (16)

SELECTED ARTICLES.

PROSE.

15. *Essay on the influence of religion in civil society,* - - 202
16. *The negro equalled by few Europeans,* - - 205
17. *The history of Hope and Expectation,* - - 213
18. *Causes of hurricanes explained. By Gov. Ellis,* - - 215
19. *Brief examination of Lord Sheffield's observations on the commerce of the united states,* - - 217
 Lumber, - - *ibid.*
 Statement of prices at Kingston and Cape François, in 1790, 218
 Nova Scotia and Canada, - - 219
 Linseed oil, - - 220
 Painters' colours, - - 221
 Coaches and other carriages, - - *ibid.*
 Medicines and drugs, - - *ibid.*
 Nails, spikes, and other manufactures of iron, and those of steel, *ibid.*
 Flour and wheat, - - 222
 Gunpowder, - - 223
 The ability of Great Britain, to make her ships the carriers for the united states, - - *ibid.*
20. *It will do for the present,* - - 0 - - 226
21. *Any other time will do as well,* - - - - 227
22. *Anecdote of a Mr. Shote,* - - - - 228
23. *Anecdote of a negro,* - - - - *ibid.*
24. *Anecdote of a tar,* - - - - *ibid.*
25. *Anecdote of a countryman,* - - - - *ibid.*
26. *Anecdote of a barber's boy,* - - - - *ibid.*
27. *Conclusion of the constitution of New Jersey,* Appendix II. (21)
28. *Constitution of Pennsylvania, as ratified Sept. 2, 1790,* - (22)

POETRY.

29. *Ode on the late congress,* - - Appendix I. (27)
30. *The apology extempore. By W. P. Carey,* - - (28)
31. *Sonnet, to a lady with a braid of hair,* - - (29)
32. *Sonnet, sent to a lady with a song,* - - *ibid.*
33. *Sonnet, sent to a young lady,* - - (30)
34. *Sonnet—"Adown the melancholy stream of life,"* - - *ibid.*
35. *Sonnet—"Say what is life? the sons of sorrow cry,"* - - *ibid.*
36. *Madness. By the rev. T. Penrose,* - - (31)

TO CORRESPONDENTS.

THE editor has never seen the essay on the subject of a mint, respecting which a verbal message was sent him.

J. J.'s poetry is uninteresting.

Method of raising and keeping faine is under consideration.

Meteorological observations made at Philadelphia, in March 1791.

200

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201

205

213

215

217

ibid.

218

219

220

221

ibid.

ibid.

ibid.

222

223

ibid.

226

227

228

ibid.

ibid.

ibid.

ibid.

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pecting

Days.	Barometer, English foot,		Thermom, Fahrenheit.		Anemometer, Prevailing wind.	Weather.
	In. $\frac{1}{16}$ $\frac{1}{8}$ $\frac{1}{4}$	In. $\frac{1}{16}$ $\frac{1}{8}$ $\frac{1}{4}$	$\frac{1}{16}$ $\frac{1}{8}$ $\frac{1}{4}$	$\frac{1}{16}$ $\frac{1}{8}$ $\frac{1}{4}$		
1	30 1 10	30 2 7	27 3	35 4	NW.WNW	fair,
2	30 4 11	30 1 14	27 5	44 4	WNW.S	fair,
3	29 11 8	30 0 0	36 7	55 2	WSW.W	fair,
4	30 4 6	30 4 7	34 7	46 8	W.S	fair,
5	30 4 11	30 3 7	35 1	53 4	NE.SW	cloudy, rain,
6	30 0 7	29 11 1	44 4	57 6	SSW	cloudy, rain,
7	29 10 9	29 8 15	55 2	68 0	WSW	cloudy, fog,
8	30 0 2	30 0 6	34 9	46 8	WNW	fair,
9	30 5 13	30 4 8	29 5	47 1	NNE.SSW	fair,
10	30 0 15	30 0 5	53 4	64 2	SW.NE	rain,
11	30 2 8	30 2 2	41 6	45 5	NE	rain, cloudy,
12	30 3 0	30 2 1	42 3	49 5	NE.W	rain, cloudy,
13	30 6 0	30 5 10	32 9	49 8	NNW.WSW	fair,
14	30 3 6	30 2 7	40 3	51 8	W.WSW	rain, cloudy,
15	30 0 8	29 11 7	47 3	59 0	SSE.SW	cloudy, [fair,
16	30 1 8	30 0 3	46 6	56 7	NE	cloudy, rain,
17	30 0 0	30 11 7	46 6	80 4	NNE.SW	fair, [thunder,
18	29 11 12	29 11 6	55 2	80 1	SW	fair, [snow,
19	30 1 12	30 2 3	44 6	39 0	NNE.W	rain, fleet,
20	30 3 12	30 2 11	32 6	41 0	W	fair,
21	30 0 6	29 8 6	35 1	50 2	W.WSW	cloudy,
22	29 10 13	30 0 8	45 0	49 1	NNW	fair,
23	30 4 4	30 3 4	26 0	52 2	ESE.S	fair, cloudy,
24	30 0 4	29 10 10	48 9	69 1	WSW	fair, fog,
25	29 9 11	29 10 6	55 9	63 9	W.WNW	cloudy rain,
26	30 5 6	30 5 8	43 5	60 3	NW.NNE	fair,
27	30 7 4	30 7 1	42 1	60 3	NNE.E	fair,
28	30 6 1	30 5 6	38 7	50 0	NE	cloudy,
29	30 4 12	30 4 2	44 1	46 6	NE.N	cloudy,
30	30 3 13	30 3 2	44 1	60 3	NNW.N	cloudy,
31	30 3 0	30 1 4	44 4	58 8	WNW.NW	fair,

Barometer.		Thermometer.		Wind and weather.
27th gr. deg. elev.	30 7 4	17th great. deg. heat	30 4	
21st least elevat.	29 3 6	1st least deg. heat	27 3	fair, cloudy.
Variation,	0 0 14	Variation,	53 1	WNW
Mean elevation,	30 2	Temperature,	48 2	WSS.

Observations on the weather and diseases, for the month of March 1791.

THE beginning of this month, was clear and pleasant; after this it became cloudy, rainy, with but few days of clear weather, until the fifteenth. The mornings were generally overcast and foggy, but the sun now and then shone out in the afternoon—on the evening of the sixteenth there were several considerable peals of thunder, and lightning, with rain; the weather afterwards became more steady, clear, and warm. The greatest and most sudden variation in the thermometer that was observed in the present, and for many preceding months was on the seventeenth, where a difference of 33° , and 8 tenths took place between the greatest degrees of cold and heat, as noticed by the two observations before sunrise, and at 3 o'clock, P. M. But so great a difference in the

fore and after part of the same day fortunately is seldom remarked. On the twenty-fourth at night there was a smart thunder storm, accompanied with a fall of the barometer. The wind was very variable : indeed at no period since the commencement of these observations, was the wind remarked to veer to so many points in one day, as in the present month.

The diseases that prevailed this month, were various ; no particular one, influenced by the sensible qualities of the air, predominated. The inoculation for the small-pox was very generally performed, from which but few, if any died. The preparation for this disease was very simple. A doubt was formerly suggested, respecting the good effects supposed to be derived from the use of mercury, as a preparative ; and further experience has confirmed the propriety of the idea, and the total inutility of that medicine beyond its effects as a purge. For numbers this month had the small-pox, with scarcely any preparation. In those, indeed, where inflammatory diathesis was favoured by constitution, a few purges were prescribed : but in others, not so disposed, very little medicine was given ; a constant exposition to the fresh air, the exhibition of plenty of cold drinks of a laxative nature, as tamarind water, &c. so as to procure a stool or two every day, and the observance of a low diet, being all that was found necessary, to secure the most mild appearance of the disease.

A considerable variety was remarked in the time of the commencement of the sickness. It is well known, that the usual period is about the eighth or ninth day, of the eruptive fever's attack in the inoculated small-pox. But several cases occurred this month, where not the least inflammation in the inoculated part was perceivable, until the eleventh day, and others did not sicken until the fifteenth or sixteenth day, without any other affection subsisting, which might be supposed to have prevented the action of the variolous contagion ; while, in another, sickness commenced on the sixth day ; neither did this case prove unusually severe. The fever, accompanying the disease, was, in general, very slight. Two cases have been observed, where the fever continued but for one day, and without any perceptible eruption following. The patients, though frequently exposed to the contagion of the disease, have remained perfectly free from a second attack.

On the most respectable living authority, it can be affirmed, that the only perceptible appearance of the small pox in a child, was an eruption of a solitary pock on the inside of the cheek, which was accidentally discovered by the nurse, on the opening of the infant's mouth in the act of crying : and yet this person never had a second infection. The knowledge of this fact will explain the supposed exemption of individuals from this disease ; as it sufficiently shows how slight an affection may secure the system from a second attack ; the subject of the above case, never after having the disease. The small pox also, in the natural way, prevailed much more than it has done for many years past ; but happily with scarcely any mortality, where medical assistance was early had. In some, who neglected to apply for relief, though so easily obtained, it proved fatal. Where the pock did not come on kindly, but remained watry and was late in advancing to the stage of suppuration, accompanied with a delirium, restless state of the sick, and the disease tended to a typhus ; the most evident good effects were derived from the exhibition of a few grains of calomel, combined with opium. The pulse was increased in fulness and strength ; the next morning after it was given, the pustules were filled with a rich pus, and that restlessness, which kept the patients continually awake, was changed into a settled, calm state, and succeeded by a refreshing sleep, and uniform favourable turn of the disease.

A brief examination of lord Sheffield's observation on the commerce of the united states.

THE THIRD NUMBER*.

IN the prosecution of this examination, our attention is drawn to the article of

H A T S.

The writer of the observations remarks that the high price of wool and labour must induce the Americans to import the felt and common hats. The increase of our population, as in other new countries, has been accompanied by an increase of the quantity of wool. Sheep have been found, on frequent and fair experiments, to be very profitable to the farmer. Importation, though hitherto casual, has supplied us with some wool. Hatters are found in every part of the united states. The following table, which was contained in a report made by a committee to the manufacturing society of Philadelphia, will shew the state of the hating business in Pennsylvania, and discovers a fact little known to our own citizens, that 12,340 hats are annually made in the four counties beyond the Alleghany mountains*.

	Hatters.	Fur hats.	Wool hts.
In the city and county of Philadelphia,	68	31,637	7,600
Montgomery,	10	800	1,000
Delaware,	14	1,500	4,000
West Chester,	14	1,300	4,000
Lancaster,	16	3,000	15,000
Dauphin,	10	1,200	4,000
Bucks,	12	1,000	1,000
Berks,	38	2,200	34,000
York,	26	2,600	30,000
Cumberland,	16	1,300	9,000
Northumberland,	10	700	5,000
Northampton,	12	1,000	7,000
Bedford,	8	800	2,000
Westmoreland*,	10	600	3,000
Washington*,	10	800	4,000
Fayette*,	7	400	1,540
Franklin,	10	800	2,000
Luzerne,	6	400	1,400
Huntington,	6	1,400	2,000
Mifflin,	6	400	2,000
Alleghany*,	6	400	1,600
	315	54,237	161,140

From this return, it appears that every county in the state participates in the hating business, there being none but what are in the above list.

The united states are supposed to contain 3,500,000 inhabitants, and of that number the whites are conjectured to be about 2,700,000. If a hat per annum, be allowed for every third person of this last number, 900,000 hats per annum, would be a supply for the united states, and the above 215,000, made in a single state, may be considered as more than equal in value to one fourth of the demand,

NOTE.

* For the second number of these observations, see page 222, under the head "selected prose." A circumstance of importance, which rendered it unadvisable to wait for the appearance of the Museum, induced the writer to publish that number in one of the newspapers.

a quarter of the number being of fur. It is to be remembered, that leathern hats and fur caps are not rarely seen in the interior country. This branch has not grown up suddenly in America, but was commenced among our first manufactures, and has made a regular progress with the population. The furs of the country have at once held out the temptation and afforded the easy means. Latterly, the increase of wool has given a great extension to the manufacture. The practical difficulties suggested by lord Sheffield, can gain little credit under so successful a course of the business; but the truth is, that few handicrafts are more quickly acquired by apprentices.

B O O K S.

"All school and common books," in the opinion of lord Sheffield, "may be sent cheaper from Britain, than they can be printed in America." The great increase of paper mills in the united states, the extension of those longest erected, the establishment of type foundries, and the introduction of engravers and bookbinders, have made a greater change in regard to the *business of book printing* than has happened with respect to any other equally valuable branch of manual art. The Latin and Greek school books are imported in greater numbers than heretofore; because our population is considerably increased, since the separation from Great Britain, and the use of them is too limited to render an edition profitable: but a very great proportion of the English school books (which are in general use) are printed here. Of some kinds there are none imported; and several of them with alterations and improvements, have been published. A number of law books, which are most demanded, have been printed with advantage: and an edition of the Encyclopædia, in fifteen large quartos, containing about 5 per cent more matter than that printed in Great Britain, is now publishing at seventy dollars, or fifteen guineas: precisely the price charged to *subscribers* for the British edition. The cuts in the American copy are equally numerous, and are really the best.

There are two circumstances, which will establish the book printing business in this country—the opportunity of publishing immediately, for the American demand, all books in every European language, within the term of the copy right; and the printing of moderate sized and plain editions, instead of the large ornamented and expensive copies which are now the fashion in Europe. A superb quarto, on the best vellum paper, with an elegant, but unnecessary copper-plate frontispiece, richly gilt and lettered, (the dress in which modern writers often introduce their works) costs more than is agreeable to the people of this country, who desire valuable matter for their money. The freight, duties, and other charges of importation, depending either on the bulk or value, are very much enhanced; and our printers find it easy to embrace the opportunity which these circumstances afford them, to furnish their countrymen with a cheap octavo, and sometimes even a duodecimo, in its stead.

German school books are much demanded in the united states, as may be supposed, when it is remembered how numerous in the united states, the persons are, who read and speak that language—probably 150,000 to 180,000 of our people. These books are either imported from Holland or the Hanse towns, or printed in this country. England supplies none of them.

The extension of the French language, together with the intercourse between the united states and that nation, which took place in the year 1776, and the alliance in 1778, with which it was followed, will naturally be supposed to have increased the demand for French books. These are principally imported from France, Holland, and Flanders, and some few are printed in America.

Books in these two languages could not be imported, before the revolution, from any country, except Great Britain: but are now drawn, as above mentioned, from other foreign sources, or the American printing presses.

That the Americans will in future give a preference to British manufactures before all others—that it will be a long time before the Americans will manufacture for themselves—and that our demand for British goods will increase in proportion to our population.

THE manufactures of Great Britain and Ireland are very generally good, often excellent, and almost always as handsome as the nature of the article will admit. Yet, there are not wanting proofs, that we shall take considerable quantities of goods from other countries. Twenty-two ships, for example, arrived in the U. S. from St. Petersburg in the year 1790, with cordage, ticking, drillings, diaper, broad linens, narrow linens, printed linens, crath, sheetings, raven duck, russia duck, nail rods, and rolled iron for hoops. The remainder of their cargoes were bar iron, hemp, and flax, which were intended to be manufactured here. Nankeens, silks, long cloths, porcelain and some small articles, are imported regularly from China: and muslins, plain, striped, figured, and printed, with silks, and a variety of other articles, are imported from India. It being manifestly injurious to the manufacturing interest of every nation in Europe, even to import, and much more to consume these goods, there can be no doubt, that they will be supplied to us in the East-Indies, with more readiness every year; and if a few more calico printers were to establish themselves among us, the importation of printed calicoes and cottons might be exceedingly diminished. The importation also of dowlas, oznaburgs, ticklenburgs, and other German linens, and of Haerlem stripes, and tapes, from Breinen, Hamburg and Amsterdam, together with the manufactory of every ton of hemp, and almost every ton of flax, which we raise or import, has very much affected the British linen trade. In short, the united states are an open market; the American merchants are men of judgment and enterprise; and consequently the goods of every country in the world, which are adapted to our consumption, are found in our warehouses. It is certainly true, that among them are very large quantities of British manufactures, being much and justly approved, and being imported on convenient credits by our merchants, and copiously shipped by British merchants and manufacturers, on their own account, to their correspondents here. If properly conducted on both sides, it may be a very beneficial trade to the two countries; but it has not excluded the valuable goods of other nations, nor has it prevented the progress of our own manufactures. Cordage, gunpowder, steel, nails, paper, paper-hangings, books, stationery, linseed oil, carriages, hats, wool and cotton cards, stockings, shoes, boots, shot, and many other articles are made in considerable quantities, some of them as far as 50 per centum on the demand, and others in quantities nearly equal to the consumption. Liberal wages, and cheap and excellent living, free from any excise, except a very small one (compared with any in Europe) upon spiritous liquors, operate daily to bring us manufacturers and artizans in the manual branches; and we are beginning to see the great, and, to us, the peculiar value of labour-saving machines. The rate of manual labour is no objection against them, but absolutely in their favour; for it is clear that they yield the greatest profit in countries where the price of labour is the highest. The first judicious European capitalists, who shall take good situations in the united states, and establish manufactories by labour-saving machines, must rapidly and certainly make fortunes. They cannot, it is presumed, be long insensible of this; but if they should continue so, the appreciation of our public stocks will probably bring some of our own capitalists into the business. The public creditors, the owners of perhaps fifteen millions of sterling money of now inactive wealth, might at this moment do much towards the introduction of the cotton mills, wool mills, flax mills, and other valuable branches of machine manufacturing. It is past a doubt, that were a

company of persons of character and judgment to subscribe a stock for this purpose of 500,000 dollars in the public paper, they might obtain, upon a deposit of it, a loan of as much coin from some foreign nation, at an interest less than six per cent. Was such a company to be incorporated, to have its stock transferable as in a bank, to receive subscriptions from 400 dollars upwards, to purchase 500 or 1000 acres of land well situated, to receive imported materials, and to export their fabrics—were they to erect works in the centre of such a body of land, to lay out their grounds in a convenient town-plot, and proceed with judgment and system in their plan, they would be sure of success in their manufactories; they would raise a valuable town upon their land, and would help to support the value of the public debt. Were a few establishments like that described to take place (and there are room and funds for many of them) even the manufactories of *piece goods*, of every kind in which machinery could be applied, would soon be introduced with profit into the united states. It cannot, on cool reflexion, be expected that a country removed from all the manufacturing nations, and able to produce the requisite raw materials, will continue to depend on distant transmarine sources, for the mass of her necessary supplies. The wonderful progress of other nations, which have commenced manufactures under disadvantages much greater than any we have to contend with, will powerfully incite us to exertion. Until the year 1667, a piece of woollen cloth was never dyed and dressed in England. This great manufacture was quickly after improved by the skill of foreign emigrants, (a mean at our command): and so rapidly has the woollen branch advanced, that it was estimated in 1783, at the immense sum of £.16,800,000 sterling, above seventy-four millions of dollars per annum, and was equal in value to all the exports of Great Britain.

That it would be impolitic in Great Britain, to admit American vessels into her West India islands.

This is a very momentous question to Great Britain; and therefore whatever may be the real merits of it, the people of that country might have been expected to consider it with impressions unfavourable to the admission of foreigners. It is also probable, that the Americans may have taken a partial view of the subject, from the interest they have to obtain a participation in the British West India trade. There are two positions of lord Sheffield, relative to this subject, which appear conformable with truth and reason, and in which it is of great consequence, that we should, on mature reflexion, agree. The first is, "*That the cultivation of the British West India islands might be carried much farther than it is,*" which he supports, by observing, "*that the produce of the island of Jamaica might be trebled at least.*" The second is, "*That the nation which may hereafter be in possession of the most extensive and best cultivated sugar islands, will take the lead at sea.*"

If the first of these positions be true, both in regard to the British West Indies in general, and the island of Jamaica in particular, then it becomes a matter of the utmost importance, by reason of the second position, to adopt the best possible system for promoting the cultivation of the vacant lands and improved estates in the several islands. Persons, who have contended with the difficulties and expenses of settling new plantations, and who are acquainted with the management of West India estates, will be sensible, that cheap supplies of building materials and other necessary incipient articles, give the greatest facility and certainty to those who are struggling to effect a new settlement: and keeping down the contingent expenses of planting and raising produce, and of packing and preparing the crop for market, is manifestly a sure mean of increasing the profits of an estate. In this point of light, it must be immensely against the British West India producers of 7,500,000 gallons of rum, and 2,000,000 cwt. of sugars, with cotton,

coffee, piemento and other articles, that they receive their slaves, boards, provisions and other supplies, on terms so much higher than the French, the Dutch, and the Danes. While the islands of France were furnished in the last year by French and American bottoms, with red oak hoghead staves at 12, 14, and 16 dollars—with hoops at 14 to 28 dollars—with pine boards at 11 to 16 dollars—with Indian meal at $2\frac{1}{2}$ to $3\frac{1}{2}$ dollars per barrel—with ship bread at $3\frac{1}{2}$ dollars, and with rice at 3 to $3\frac{1}{2}$ dollars per 108 pounds; the British planters in Jamaica were obliged to pay for red oak hoghead staves, 24, 27, and 31 dollars; for wooden hoops, 27, 30, and 36 dollars; for pine boards, 24, 27, and 30 dollars; for Indian meal $4\frac{1}{2}$ to $5\frac{1}{4}$ dollars; for ship bread the same; and for rice per 100 pounds $3\frac{1}{2}$ to $5\frac{1}{4}$ dollars. Let considerate men determine whether the British colonial agriculture must not be depressed, and that of the French be exceedingly elevated under such circumstances. It is plain, that the latter will find it easy to extend their plantations into ground now uncultivated, if the British planters should be able to endure their disadvantages. In conformity with this reasoning, we find that the produce of French St. Domingo, shipped to Europe, which, before the late war, is stated by lord Sheffield to have employed no more than 450 ships, was sufficient, in the year 1788, to load for France 580 ships, of $370\frac{1}{2}$ tons on a medium, and 110 of 740 tons, (exclusive of the numerous French and foreign vessels employed in the trade with North and South America,) amounting in the whole to 296,435 tons. The whole number of ships, loaded in 1787, from all the British West India islands to England and Scotland, was but 132,222 tons, and as the writer of the observations admits, that the produce of Jamaica was before the war two thirds in value (though less in bulk) of that of St. Domingo, the British colonial agriculture must have advanced, if at all, in a much less degree, than that of the French. This great increase of the French navigation, resulting from a prosperous agriculture, *abundantly and cheaply supplied*, is a verification of the prediction of lord Sheffield, which was mentioned above, and induces the most reasonable doubts, whether it would be really impolitic in Great Britain to admit American vessels into her West India islands. As it is of great importance to this argument, to establish the actual increase of the French produce upon stronger ground than the highest probability, it may be useful to state, that the sugars exported from St. Domingo, in 1786, were near 133 millions of pounds; in 1788, near 163 millions and a half; that the coffee in 1786 was above 51 millions of pounds; and, on the average of 1787 and 1788, near 70 millions; that the cotton, in 1786, was 5,200,000 pounds; and on the average of 1787 and 1788, above 6,500,000 pounds—and that the melasses, which in 1786 was 21,355 hhds. was increased in 1788 to 29,503.

The augmentation of the French vessels, employed from St. Domingo alone, appears to be equal to 108,000 tons. If the whole of their sugar colonies have prospered in the same degree, it is probable their acquisition of shipping may be safely estimated at 162,000 tons, which is 47,000 tons more than lord Sheffield supposes to have been employed, before the American revolution, between the British sugar islands and *all* the American provinces.

It is alleged that American vessels cannot be admitted without offence to other countries: but that has not been found the case with respect to the admission by the French; nor if the regulation were properly made, would the allies of England have any cause of complaint; for they might participate in the trade, if they could find advantage in so doing. The ships of Russia, of Holland, of Great Britain, of Spain, of Portugal, of the united states, and of all other foreign countries, may enter the French islands with the same kinds of goods. The English, indeed, would be more protected in the island trade than the French; because, by other clauses in their laws, the goods brought by each flag must be its own national productions.

It may be argued that the Americans would take a large proportion of the carriage to the British islands: but this, if true, is the strongest proof, that can be adduced, of the expediency of the measure, as calculated to promote the colonial agriculture, and thus aid and support the navy of Great Britain. France, it is seen, by the mode proposed, has added much more to her shipping in the trade of a single island, than England enjoys in the monopoly of the trade of all her islands, by the mode she pursues. The British shipping, too, if ours were admitted, would certainly maintain themselves in a considerable portion of the trade: and in proof of this it may be observed, that the French employ of their own vessels in their West India trade from this country, near two thirds of the tonnage, that is engaged in the commerce between these states and the kingdom of France. It is material to observe, that in the intercourse between the French islands and the united states, the tonnage of the British, Dutch, Spanish, Danes, Swedes, and Portuguese, does not amount to three per cent. upon the whole of the vessels employed.

That it would be better for Britain to give up the islands than their carrying trade.

As the arguments adduced by lord Sheffield, relate only to the carrying trade between the united states and the British West India islands, the observations will proceed on the same ground. The whole freight between the two countries, prior to the war, he estimates at £.245,000, rather than lose which, he thinks it better to give up those valuable islands, the produce whereof, according to various estimations, is worth three or four millions sterling, and whose inhabitants are very free consumers of British manufactures. A prudent administration should beware of a writer, who deceives himself by too ardently maintaining a favourite hypothesis. But a relinquishment of the trade on the part of Great Britain is not desired, nor can a loss of it be supposed to follow the admission of our vessels to a participation in it. The ships always employed in the circuitous voyage would still continue to pursue it; those belonging to the West Indians themselves, the Bahamians, the Bermudians, and the northern British colonies would still enjoy a large proportion: the remainder would be done by the Americans, who now suffer British ships to employ a large quantity of tonnage in imports from, and exports to foreign countries, other than British, without any reciprocation.

That the shipping Great Britain gains, by excluding the Americans, will be at hand.

Lord Sheffield undertakes to say, that the navigation of those provinces, which are now the united states, operated as a drain of British seamen; and conveys an idea, that the sailors employed here, were of no use to Britain. The prompt manning of their ships on this station, the cheap and certain supply of their West Indies in the war of 1755 to 1762, the distress to the French and Spanish trade by American privateers, the affair of cape Breton, the great exportation of prize goods from this country, and other weighty facts, might be adduced to prove this not the smallest of his errors. Assuming that we were too remote to be of any use in time of war, he proceeds to a conclusion, that the navigation employed in the supply of the islands, will be hereafter nearer home, inferring that it will belong to the merchants of their European dominions. This may be in a great degree the case, as to the sugar ships, which make the circuitous voyage from Europe to the united states, the West Indies and Europe: and it was equally so, as to that description of traders, before the revolution; but the direct intercourse between these states and the British West India islands, from which we are excluded, must, from the nature of the trade, be carried on principally in vessels owned in those islands, whose situation is more remote than

ours, and by British subjects residing in our ports, Bermudians, and the people of the northern British colonies, all of whom are as distant as we.

That America could never be united again,

Was a settled opinion of the writer of the observations. He did not perceive that accident principally, had cast us into the form of thirteen states. It is true, that the extreme injuries of disunion were not generally foreseen by many of our own citizens. The utility, the necessity of strengthening the national government had not come home, as it has since done, to the minds of the American people. Many of their friends, however, saw with regret, and some of those who were not their friends, perceived with a satisfaction not the most honourable, that our prospects of individual happiness, and of national prosperity, had ceased to be fair. The most miserable ill, that can afflict the political body, *the want of a fit organization*, had brought on alarming convulsions; and there were no evils which were not to be apprehended, unless a change of our system could be effected. In this moment the friends of order came forth. The jarring interests, on the effects of which the writer relies, were made to harmonize. The difference of "manners, of climates, and of staples," did not intervene, according to his expectations, as insurmountable obstacles to amity and union. That hearty co-operation, the hope of which is treated as preposterous, has actually taken place, and the American people now universally perceive "that whatever measures have a tendency to dissolve the union, or contribute to violate or lessen the sovereign authority, ought to be considered as hostile to their liberty and independency."

It remains, then, for those, who have believed in these predictions of ruinous contentions among the people, and an enfeebling discord in the councils of the united states, to consider, in so different a course of things, the conduct which ought to be observed: and for us it remains steadily to proceed in the good work of *restoring and firmly securing* public order, as the certain and only means of private and public happiness. *(To be continued.)*

Remarks on a passage in doctor Price's observations on the American revolution.

DOCTOR Price's great reputation as a writer, and his generous attachment to America, in the hour of distress, have given his opinions a currency among us, which, I fear, may be attended with dangerous consequences. His observations on the revolution contain much wholesome advice: and I sincerely wish our leaders would attend to it, and profit by it. The errors, into which he has fallen, through want of fuller information, are pardonable: but there are others, for which one hardly knows what excuse to make, and against which Americans ought to be on their guard. The doctor speaks very honourably of the christian religion, and says: "we cannot be very great or happy without it;" which seems to imply, that our government may succeed tolerably well, and that we may be great and happy, though not very great and happy without it. It is with reluctance I take this meaning from his words; but I am constrained to it, by what he has let fall in another place. "Atheism leaves us to the full influence of most of our natural feelings and social principles; and these are so strong in their operation, that, in general they are a sufficient guard to the order of society." Here, I think, the good doctor, in his great and just zeal against superstition, bears rather too hardly on religion. If what is here affirmed be true, civil society may not only exist, but be carried on pretty well without any religion at all. A nation of atheists, on the doctor's principles, may enjoy a considerable share of political happiness. For our natural feelings, &c. to the influence of which atheism leaves us, are sufficient to preserve civil order—and, of consequence, to procure civil happiness. A great man may say

almost any thing. The doctor very gravely tells us : "It may not perhaps, be too extravagant, to imagine, that (should civil government throw no obstacles in the way) the progress of improvement will not cease, till it has excluded from the earth, not only vice and war," but even death itself. A consummation most devoutly to be wished." Should that blessed period arrive, I will not say how far the aid of religion would be necessary to civil government : but, in the present state of men and things, I must beg leave, notwithstanding the doctor's assertion, to think that without the assistance of religion, civil society cannot, in any tolerable degree, obtain its end.

That the social principle in man is strong, cannot be denied : but it ought to be remembered, that the selfish principle is much stronger, especially in the advanced state of society. In that state, unless some method can be found to restrain its excess, the doctor's "natural feelings and social principles" will be a miserable security to the order of society. What is commonly, though perhaps improperly termed self-love, is the strongest passion in human nature. To this source may be traced all the violence and irregularity which disturb society. To lay an effectual curb on the exorbitance of this passion, and keep it within those bounds, which common good requires, is the principal end of the civil compact, and has been the study of sages and legislators in all ages. To accomplish this has always been found a matter of great difficulty. The most successful method of effecting it, which has been discovered, is to turn that passion against itself.

Hence civil society in all ages and nations has held out various kinds and degrees of punishments, to deter men from those crimes, which are the effects of the selfish principle, and which tend to the dissolution of government. But these punishments have always been found insufficient to keep it from transgressing the due bounds. There are many irregularities arising from an inordinate love of self, which the civil power cannot punish, though they greatly disturb the order, and tend to the dissolution of society. Such are secret crimes, the violation of imperfect rights, and other transgressions, which are of such a nature, that the adequate punishment of them would open a door to greater evils. This unavoidable defect, in the application of the sanction of punishment, and the total want of the sanction of reward, renders it necessary to call in the aid of religion, to deter men from such crimes, to enforce the duties of imperfect obligation, and supply the sanction of reward, which civil society wholly wants.* Without the assistance of this powerful ally, the "natural feelings and social principles" will generally be found a weak guard against the furious impulse of the selfish passions. Especially will this be the case, in that stage of society, where the impressions of property are strong, where wealth is a subject of competition, and commands respect and influence, and where the arts of elegant life are considerably advanced. In this stage, for reasons too obvious to be mentioned, men's wants are boundless, their appetites inflamed beyond measure, and the selfish principle operates with a force hardly to be resisted, even with all the assistance, which Religion, with all her hopes and her fears, can furnish. Whatever may be said of the simplicity of our manners in America, we are rapidly advancing to that state of society, in which religion is peculiarly necessary to give sanction to our laws,

NOTES.

* See Reece's essay on the influence of religion in civil society, No. 2, 3, 4, published in the American Museum, Vol. VII, pages 95, 159, 260. See also a series of letters on the establishment of the worship of the Deity, as essential to national happiness†. These letters are written with great candour and catholicism and highly merit the public attention.

† American Museum, Vol. V. pages 55, 267, 323, 455, 457, 543, 549.

to preserve civil order, and make us a great and happy people. I wish all our politicians were fully sensible of this. I fear, too many of them think with doctor Price—that we may be great and happy without religion; and therefore need not trouble our heads about it. If we can only guard against that fatal gloomy monster, Superstition, we can do well enough, though all religion should be banished from America, and speculative atheism universally prevail.

If history could furnish an instance of a nation of atheists, who enjoyed, in a tolerable degree, the advantages resulting from civil government, it would be much in favour of the doctor's position; but unfortunately for him, no such instance ever did, ever will, or can exist. There never was a well-policed people under heaven, among whom the doctrine of a future state of rewards and punishments was not the popular belief. All the ancient lawgivers and politicians were sensible of the utility of religion to civil government. They had no idea, that society could exist without it: and accordingly recognized its importance in their several codes of laws, and inculcated it as of the utmost moment to give that vigour and facility to the operation of their laws, which were necessary to preserve civil order, and procure civil happiness. But we christians have become much wiser; and modern improvement has discovered, not only the art of flying in "aërostatic machines," but what is much more difficult, of "securing the order of society without any religion at all. This, it seems, can be done by an easy application of the "natural feelings and social principles," powers well known to antiquity, but which were thought too weak to produce an effect of such magnitude and importance.

Mr. Bayle, among his other outrageous paradoxes, has undertaken to show that atheists may be good members of society; and as a proof of it, tells us of whole nations of atheists, who, to the honour of atheism, and the great *opprobrium* of religion, "live peaceably together, and in point of morals are rather better than their superstitious neighbours." He acknowledges, indeed, that they are *savages*, without "laws, magistrate, or civil policy;" but this he reckons greatly in favour of his argument. For he supposes, that "they who live peaceably and orderly out of society, would certainly live much more so in it." If the fact were ascertained, as Mr. Bayle has stated it, it would be scarcely worth while to detect the sophistry of his reasoning. But the truth is, such nations never existed, but in the writings of lying travellers and the tales of miracle-mongers. When a boy, I remember that, conversing with a very sensible Catawba Indian, he informed me, that far to the west there was a nation of Indians, who had tails; and added, that they had holes in their stools into which they introduced them when they sat down. I believe this just as much as a hundred other tales, which are assumed as facts, by some of the gravest European writers, particularly Mr. Locke, and built upon in their reasonings on some of the most important subjects in morals.

Doctor Price is not the first who has contrasted atheism and superstition, much to the advantage of the former. He was, perhaps, led astray by a much greater man, Lord Bacon, who, in his turn, as well as Mr. Bayle, was dazzled by the gilded sophistry of Plutarch, the first who started the subject. I wish these writers had told us precisely what they meant by superstition. The term is extremely vague in all the languages I am acquainted with, and in none more so than in our own. It ought, therefore, to be accurately defined, before we can fairly compare it with atheism. Genuine christianity has a thousand times been branded with the odious name of superstition, and not only by heathens, but by those, who professed themselves christians. Men of sincere piety, who are strict in the performance of religious duty, are frequently, for that very reason, pronounced superstitious. I know a clergyman, who reckons it superstitious for a man to pray twice a day in his family. If doctor Price, by superstition, mean, as he plainly does,

a corrupt religion*, or a religion, blended with many false notions of the Deity and his attributes, and of that worship and obedience which he requires, I scruple not to affirm, because it may be easily proved, that superstition, in that sense, is much better for society than atheism. The religion of the ancient Romans was sufficiently corrupt: and yet I suppose few will deny, that it was of singular utility to their government. Their civil magistrates and greatest politicians certainly thought so; and their historians have observed, that their virtue and magnanimity always rose and fell with the sense of their religion, bad as it was. No doubt their wretched mythology, and the absurd immoral rites resulting from it, were pernicious to the state, and in no small degree counteracted the salutary influence of the important doctrines of a providence and future state, which were of general belief among them. But yet those religious truths were so strong in their operation, that the good, of which they were productive, more than counterbalanced the ill effects of the absurd fables and superstitious ceremonies with which they were involved. This observation may be applied to all corrupt religions. Apply it certainly will to that religion, which the doctor has in his eye, in the latter part of his comparison; and which, bad as he represents it, is infinitely preferable to atheism.

If by superstition, we understand that form of worship, or those corrupt rites and absurd slavish ceremonies, which arise wholly from error and delusion, it will be readily granted, that, in this sense, it is not only useless, but pernicious to society, and perhaps even more than atheism.

But it ought to be remembered, that superstition, in this sense, as wholly founded on falsehood, and as neither supposing nor implying any thing of truth, never existed, at least among a civilized people. It is ever found mingled with certain religious truths; and most commonly with those which are of the greatest importance in society. Hence the term has been so often employed, to signify a corrupt species of religion, or a religion with which there is interwoven a large proportion of error in doctrines and worship. Superstition, exclusive of the belief of an invisible power, and the doctrine of a providence and future state of rewards and punishments, is as rare as "speculative atheism:" and we are in no more danger from the one than the other. (To be continued.)

ADVANTAGES OF OPENING A TRADE TO JAPAN.

NO trait of the American character has been more conspicuous, than the spirit of adventure, which has appeared in our merchants and mariners, since the establishment of our independence. Of this, besides the numerous voyages to India and China, by the common route, the track of the Alliance round the southern extremity of New Holland, and that of the Columbia round the globe, are incontestable demonstrations. Perhaps no species of traffic has promised more lucrative advantages than the fur trade from the North-western coast of North America and the adjacent islands, across the Pacific Ocean to China. If the voyagers be prudent and industrious, if they do not waste their time in the voluptuous enjoyments of the tropical islands which lie in their way; but steadily pur-

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* That doctor Price, by *superstition*, means a corrupt religion, I conclude from his own words. In page 14th of his observations, he says: "It is indeed *superstition*, &c. that civil power supports almost every where." And again, page 22d. he says, "that a religion so settled," that is, by civil establishments, will be, what it has hitherto been, a cruel and gloomy superstition." From these and other places, it is apparent, that he uses religion, (meaning a corrupt religion,) and superstition, as synonymous terms.

due their business, and are faithful to their employers, there is no doubt but large fortunes may be made in this traffic. But there are several disadvantages attending it, for which no remedy has yet been pointed out to the public.

It is well known, that Canton is the only port in the vast empire of China, into which foreign ships are admitted; and that the trade of that port is in the hands of the Cohoang, a company of Chinese merchants, who have an exclusive privilege granted to them by the emperor, which yields him an ample revenue. Though the first adventurers in the fur trade met with a good market at Canton, yet as the number has increased, the profit has diminished, and it will always be in the power of the Cohoang to regulate it at their pleasure. Besides the disadvantage of this monopoly, the port duties are immensely burdensome. The constitutions of such an empire as China are not easily changed; there is no probability either that any other port will be opened, or that trade will be any more free, or less burdened, than it is at present. But can no other vent be found for the American furs, on the shores of the Pacific Ocean? This is an interesting question, and I will endeavour to answer it.

The empire of Japan consists of a great number of islands, some of which are very large. They are situate in the Pacific Ocean, not more than 150 miles eastward of China, and in the same latitudes with the northern parts of that empire. They are subject to one supreme head, who has a great number of princes subordinate to him. The government is ancient, regular and despotic; the country is fertile, rich, and populous; the people ingenious, industrious and commercial; but, like the Chinese, they are unenterprising and love home. The commodities, which these islands yield, are the same which are brought from China—Porcelain of the finest quality; lacquered ware in abundance, the varnish of which bears the name of the kingdom; teas of all qualities, which Poulthwaite says, are free from the adulterations practised by the Chinese; silk and cotton manufactures; medicinal roots and gums, which may also be depended on as genuine; gold, pearls, coral, and ambergris. In the prosecution of this commerce, we are informed by the same author, that no custom is paid for goods, either imported or exported; provided that care be taken to deal with the same fairness and honesty as the Japanese themselves use; for those, who trespass in this respect, are punished with the utmost severity.

These islands have been represented by some writers, as inaccessible, on account of the numberless rocks which surround them, as well as the tempestuous seas in which they are situated. They are described as full of volcanoes, and subject to earthquakes. The inhabitants are said to be the grossest of all idolators, shy of strangers, rigorous in all their dealings with them, and totally irreconcilable to all who bear the name of christians. It is not difficult to assign the reasons for which such imaginary barriers are raised about these islands. The Spaniards and Portuguese, at their first visits, attempted to propagate the catholic religion among them, and formed schemes for establishing themselves in power and wealth: but the force of the empire interposed to crush their projects, and expel them from the country; and whoever is acquainted with the mode in which they conducted attempts of this kind, cannot wonder that they met with such deserved severity. The Dutch are the only Europeans, who enjoy the benefit of trade in Japan; and this, it is said, is allowed them only on condition that they disavow the name of christians, and trample on the cross. They are confined to narrow limits, on the island of Ximo, and are carefully watched during their stay. But however humiliating and degrading the conditions are, on which they are allowed the liberty of traffic, they find it so lucrative and beneficial, that it is their interest to cherish the notions of all those hydras and bugbears which terrify strangers from intermeddling with it.

The latest and purest account which we have of these islands, is to be met with

in the memoirs and travels of Mauritius Augustus count de Benyowski, published from his own manuscripts, in London, 1790. This unfortunate adventurer was an Hungarian, of an illustrious family, engaged with the confederates of Poland, and taken prisoner in battle by the Russians.—By the command of the present empress, he was banished into Siberia, and posted, with other exiles, at Kamtschatka; with whom he entered into an agreement to escape by sea to China, and from thence to Europe. This design was put in execution, and, after surmounting many difficulties, he seized a Russian vessel, at Petropaulowski, and sailed, with his associates, in May 1771. Having visited Beering's islands, the Kuriles, and the coast of America, and undergone great hardships at sea, he found himself obliged to put in at the island of Nippon, the largest in the empire of Japan. In July 1771, he arrived in the bay of Utsupatchar, lat. $33^{\circ} 56'$. This district or province was called Ulikambi, and was subject to one of the princes of the empire, who gave a generous and hospitable reception to the count and his companions. By means of one of the bonzes, who could speak the Dutch language, he had several conferences with the prince of Ulikambi, the substance of which shall be given in the count's own words.

"He desired me to give him a description of Europe, and tell him how I came to Japan. I informed him that I was taken prisoner in battle, by the Russians, who violated the law of nations, by sending me into exile at Kamtschatka; from whence I had delivered myself, to return to my native country; but that contrary winds having obliged me to touch at Japan, I had come thither with fear, on account of the relations which the Hollanders had wickedly published, that the Japanese put the christians to death. Upon these last words he replied, that it was true, there was a decree of the emperor, not to admit any Spanish or Portuguese christians into the country: but that this decree did not affect the christians of other nations, who had never done harm to the empire. I took the liberty to ask the king, whether he thought the Hollanders were christians. He answered, that merchants had no religion, their only faith consisting in getting money, while they gave themselves very little trouble about the belief of a God. He asked me whether I was a christian, strong enough to die in defence of the cross. I replied, that I had no other respect for the cross, than what the value of its materials might demand, and that I should not expect to find a nation so absurd, as to put me to death for saying that wood was neither more nor less than wood. He said I had not understood him, as he meant to ask, whether I was resolved to die for my God. I answered, that by dying for *my God*, I should likewise die for the God of the Japanese; because I acknowledged one only God, who had created every material and visible thing. This answer satisfied him, and he caused me to be told, that I was truly a Japanese in my religion, if I believed in nothing else. I informed him that I had no other belief, than in the only God, the Creator of all things; and that my whole religion consisted in doing as much good to my fellow creatures, as was in power, and to injure no man. The king embraced me, and said: "*jindaula*;" which denotes "very well."

"Having made a present to the king, of several kinds of furs and fire-arms, his satisfaction was extreme: and he assured me, that I might make any request that I chose, with the certainty of obtaining it. I requested permission to return to his dominions, and open a trade under his protection. He granted the favour, without hesitation, observing that my character had destroyed the prejudices which he had imbibed by tradition, and that he not only granted me his protection in his dominions, but would exert his influence with the emperor, to obtain permission, that my vessels might enter all his other harbours. He assured me, I might depend on his promise as long as my views should be directed to trade only, and I should not aim at establishing any change of religion, or endeavour to acquire power by building fortresses,

"In a subsequent conference with the king and his council, the king proposed, that the vessels, which should be employed in the future trade, should be loaded with furs; that I should bind myself never to bring to Japan any book, treating of religion, and still less any bonze (or priest) of my own country; which I promised."

The presents, which he received of the king, were, a sabre ornamented with gold, and suspended by a belt wrought with fine pearls; a complete service of porcelain, gilt; a quantity of tea and tobacco; a little box filled with jewelry; another box containing fifty pieces of gold, each weighing $2\frac{1}{4}$ ounces, to defray the expense of the voyage of a young gentleman, whom the bonze presented him; and a flag, to be displayed on his return, containing an inscription in the Japanese characters, which is engraved in a plate, at the end of the first volume of the count's memoirs.

This unfortunate gentleman, who had a soul formed for enterprise, after his return to Europe, engaged with the court of France in an attempt to establish a colony at Madagascar, and afterward came to America, and procured a vessel at Baltimore, to be employed in the Madagascar trade. In this ship he sailed for that island, and there died.

From the above detail, it appears to be no very difficult thing to open a trade with the empire of Japan, in every respect as beneficial as that to China, and in some respects more so. With the Dutch there need not be any connexion; though sovereign in some of the Asiatic islands, they are here no more than common merchants. However, an interpreter, who understands the Dutch language, will be necessary. The furs of America will be a welcome commodity, and if prudence and integrity be used, no offence will be given to the government. The people there will soon be convinced, that we have no other views than trade; if any enquiry be made into the religion of the merchants, the same answers may be given, as were made by count de Benyowski: and if the display of such a flag, as was given him, be necessary, the inscription may be copied from his book.

A SKETCH OF THE NATURE AND CAUSES OF DISEASES,

Explained upon scientific principles.—Concluded from page 71.

NUMBER VI.

OF DELIRIUM.

BY delirium is to be understood a general disorder of the mental faculties which, in opposition to the tenth condition of perfect health, hinders a person from perceiving justly, and judging truly, while, at the same time, the powers of memory and imagination are confused and perverted.

There are different species and degrees of delirium:—but I shall only take notice at present of those changes in the corporeal frame, which may be held as the causes of this disorder in the mental faculties; for though, in cases of pure delirium, nothing appears amiss with respect to the body; yet if the healthy exercise of the memory, imagination, and judgment, depend, as is presumed, on the state of the internal senses, that is, on a due state of excitement and sensibility therein; whenever this state of excitement is imperfect, from whatever cause, these faculties of the mind will be disordered. As to the remote or exciting causes, some of them relate to the mind itself, abstractedly considered, and often arise from deep thinking and intense application to abstruse studies.

Violent passions of the mind, and irregular desires frequently produce not only delirium, but also occasion evident and permanent changes in different parts of the body. Delirium is essential to an inflammatory action of the vessels of the

brain, or its investing membranes, and is also extremely frequent in fevers, unaccompanied with any inflammatory affection.

Dr. Cullen observes, that "We learn from physiology and pathology, that delirium commonly depends upon some inequality in the excitement of the brain or intellectual organ; hence we conclude, that in fever this symptom denotes some diminution in the energy of the brain, and an interruption of the free communication between the parts concerned in the intellectual functions. Such, especially, seems to be the case at the beginning of the cold stage of fevers, and also in the hot stage of such fevers, as manifest strong marks of debility in the whole system."

ESSAY ON GOOD NATURE,

Read in the Franklinian Society, March 16, 1791.

"The best word, in the best language, of the best world, must have suffered under such combinations."

STERNE.

THE want of accuracy, in the definition of words, has caused much confusion in letters. This confusion has not been limited to letters; it has extended even into common life. To rectify all the errors of this kind, which have been made, would be the work of a life: but it would, also, be the *glory* of a life.

Among the many words, which have suffered by this inaccuracy, none has suffered more severely, or more undeservedly, than good nature. That term, which was, originally, meant to express one of the most excellent qualities of the human soul, is now commonly applied to point out a state of mind, little removed from idiocy.

The compass of an essay precludes an extensive attention to any subject. At this time, then, let it be mine, with diligence, to mark out the first sketches, and to trace the first resemblance; I leave it to a happier genius, to fill up the picture—to apply the colouring—the variety of light and shade—the splendor of exquisite tint—and to throw animation over the portrait.

The situation of the soul, and the manner of its connexion with the body, we are unacquainted with. For this reason, we can never have any perfect ideas of the powers which belong to it. We can only say what those powers are, from their visible effects.

I thought it necessary to premise this, that my definition of good nature might not appear obscure.

I define good nature to be an aptitude of the mind, to be acted upon in a certain inexplicable way, by certain objects—discovering itself, when acted upon, in universal benevolence to the whole creation.

After this definition of good nature, it will need little to be said in its commendation. It is a portion of that love, which is the attraction of the mental universe. It is the origin of all society—the foundation of love to our neighbour—and the power, whose gradual progression will banish slavery, tyranny, war, disease, and vice from the world; and unite mankind in one great brotherhood, when "the lion shall lie down with the lamb; when all tears shall be wiped from every eye; and all sorrow and sadness shall flee away."

On a subject like this, I hope I may be indulged in a little enthusiasm.

Excellent as this quality of the human heart is, it must be ranked among "the many ills the flesh is heir to," that it is liable to be lost. I hope few men will lose it; for it is almost the only distinction between man, and the infernals. And it is only by the complete loss of this, that man becomes unfit for the society of heaven. "Beautiful pictures," says the Spectator—"are the entertainments of

pure minds; and deformities of the corrupted. It is a degree towards the life of angels, when we enjoy conversation wherein there is nothing present but in its excellence; and a degree towards that of demons, wherein nothing is shewn but in its degeneracy." It should, therefore, be our greatest care, to avoid every thing which may lead us from good nature. When it once begins to lose ground in the mind, almost every thing assists in driving it away. Ill-nature, that jaundice of the soul, when once admitted, grows with the most astonishing rapidity; and the ingenuity of man is too limited, to mark its progression. A thousand little habits lead us insensibly astray from good nature; and carry us almost beyond its bounds, before we have thought ourselves in motion. It becomes us, then, to watch, with the most diligent attention, every of our actions, that none may tear us from our good.

The indulgence of a false ambition, as it leads to many mortifications, is not an unfrequent cause of the loss of good nature. Pollio, with no voice, ardently wished for reputation as a singer. Pollio touched the violin with the most delicate hand. The flute, from his lips, melted the soul to sadness. And he drew forth sounds from the organ, which raised even the atheist to devotion. But Pollio eagerly hunted for praise for his singing; and as eagerly praised his own execution. "Do you not admire"—would he say to his hearers, "the compass of my voice?" "You touch the violin most ravishingly"—said a lady. "*Dia diavolo!*" said Pollio, "is it not surprising?" "It must be owned," said a gentleman, "that you are perfect master of the flute." "But the song! the song!"—cried Pollio impatiently; and repeating part of a tune, with the most horrid discordance, "Parechotti is nothing—ha!" "And then, such sublime swells on the organ," said a clergyman. The violin no longer trembled under the fingers of Pollio. His breath no more tenderly awakened the flute. The organ breathed no more.

A still more dreadful foe, to good nature, than a false ambition, is parsimony. The conversion of parsimony into ill-nature, is almost constantly the case; and I have before taken notice of the rapid advances of ill nature. "So"—said Bridget, the wife of a man worth £400 a year, speaking to herself—"So here is something well saved. One inch last night—(Let me see—we burn two pounds of candles a week—is twenty candles.) A candle is seven inches long. One inch a night, is a candle a week; is fifty-two candles a year; is two pounds and a half, and two candles, a year: is—11 and 11 is 22, and 6, is 28; is 2/4 a year, clear gain." Bridget was lifting the inch of candle, to place it on the mantle piece. Unfortunately, it slipped through her fingers into the fire, and was consumed, after all her care, in a moment. The servant, for she would keep but one, was beat ten times extraordinary that day: one half of the best steak was laid by for to-morrow; and some cold meat placed on the table in its stead; and her husband wore the same shirt all that week.

It will be needless to point out many causes: they are obvious to almost every one. I shall mention but one other: and that is, a strong desire to be thought witty. He, who indulges himself in unbounded causticity, trembles on the very verge of ill nature.

"It is the duty of every man," says the amiable writer before quoted, "It is the duty of every man that would be true to himself, to obtain, if possible, a disposition to be pleased, and place himself in a constant aptitude for the satisfactions of his being." An authority, so great as this, will not be controverted. And indeed, if we look round, in the circle of our own acquaintance, and behold how many make themselves miserable, by suffering ill-nature to grow upon them—and how many others are rendered unhappy by this ill-nature of their companions—how can we hesitate about using the utmost endeavours to banish it, not only from our own bosoms, but from those of all around us. It was already

nised by some one of the elder philosophers, to cure an angry woman, who was much interested in the preservation of her beauty, to place a mirror before her, whenever she became furious with passion. She could not bear the idea of being ugly, for a moment; and the remedy succeeded. It is true, we have no mental mirror; but we may have some notion of the pain we are giving our friends, and acquaintance, when we are in full exercise of ill-nature—by observing its operation on others. Let us, then, extend our observation, to its effects on man; let us fix our attention on the ill-natured man.—What is there, that is agreeable, about him? Nothing. On the contrary, every thing is horrid, painful, detestable. The most untutored savage is his superior. The domestic dog rises nearer to celestial purity. Even the shrub of the desert smells a sweeter flavour in the nostrils of Divinity.

“O Lucifer! son of the morning; how art thou fallen!”

One would think this single consideration, alone, of the wretchedness of the ill-natured man, were sufficient to draw him from his destruction; and prevent others from ever indulging themselves in even a transient departure from good nature. To a contemplative mind, this will always eventually be the case. But with others, the times, which have rolled on these many ages, can testify of its ill success.

I am not at liberty now to point out particulars; but, for them, let me cry out, with the poet—

“Hail, piety! triumphant goodness hail!
Hail, O prevailing, ever O prevail!
At thine entreaty, Justice leaves to frown,
And Wrath, appeased, lays his thunder down;
The tender heart of yearning Mercy burns.” PARNELL.

To those of my fellow-men, in whom good nature still predominates, I deliver one rule for its preservation.

Does any little accident vex you—does a trifling loss, or a trifling pain, distress you—does inhumanity, misfortune, or ingratitude, make you unhappy? Look a little forward: a few days will put you beyond them; and you will smile at the afflictions they occasioned. Think ever of this; and they will cease to make you miserable. And again—look a little forward:—

“The storms of wintry time shall soon be past,
And one unbounded spring encircle all.” S.

Curfory remarks on the character of ANTHONY BENEZETT.—Read in the Franklinian Society, March 1791.

WHEN posterity shall pronounce the name of Anthony Benezett, it will call forth ideas of all the better qualities of the human soul.

Those, who shall hereafter bear this name, may count it a valuable treasure. It will be estimable to them, because of the virtues of their predecessor, and perhaps, like a talisman, it may excite them to emulate his thoughts and actions.

Humility, benevolence, and piety, were the most prominent features of his character. In every thing which regarded himself, his humility was conspicuous. He delivered his opinions, on the different actions and concerns of men, with a most amiable diffidence: but the fear, the affectionate tenderness, with which he touched those points of religion, wherein he differed from others, rendered him lovely in the eyes of his opponents. His benevolence may properly entitle him to the name of *guardian of the wretched*; all men were his brethren, and he exerted those talents which his Creator had given him, in the cause of the unfortunate slave. He opposed the current of opinion, which ran rapidly in favour of slavery, with so great vigour, as to give a lasting check to its power. He opposed

it with reason, with humanity, with religion. Who, that ever felt his bosom warmed by the rays of humanity, could with-hold a sigh and a tear, when Pity, in the person of the amiable Benezett, calls on him to behold the mother of a family torn by monsters, from the friend of her bosom, from the sight of her prattling children, from the helpless babe, that she was folding in her arms; plunged into a suffocating dungeon, and there left to groan away her affliction in chains? Of such, we may say with him, "alas! human nature!"

He was not ostentatious: he did not engage in this labour, when it was thought meritorious, or popular.

On the contrary, he had to struggle with great difficulties; for although several had gone before him, and in some degree, cleared the obstructions; still self-interest, and prejudice, had such deep root in the minds of men, that the subject was unpopular and disgusting. He found it necessary, not merely to give solid reasons against slavery, but to bring down the lofty mind of the christian, to a level with the African, or to raise the latter to the height of the former. This rendered him obnoxious not only to ridicule, but to censure and hatred—the success of his labour is, however, felt universally—His example has stimulated many other benevolent men to a similar task, and slavery begins to wear a milder aspect.

His benevolence pervaded his practice, as well as his theory. He established a school for the blacks in this city, and devoted his own time to their service. This single instance is sufficient to secure him the plaudits of future ages. His heart was not satisfied with teaching them what was immediately necessary to their success in the affairs of life, but he endeavoured to instil into their minds a sense of their divine origin, and a firm belief of their being candidates for eternal glory. The hours of relaxation from the duties of his school, were employed in searching out proper objects for charity, in relieving their wants, and blunting the asperities of their mental afflictions. When the necessities of his own family would not allow him to give from his own store, he would apply to the wealthy; for he never was deaf to the cries of the poor, nor suffered the needy to turn sorrowfully from him. So lively was his benevolence, that he would give the clothes from his own bed, to guard the naked from the inclemency of the winter. It may justly be said,

"He was the offspring of Humanity,

"And ev'ry child of sorrow was his brother."

His life is an example proper for every christian to follow, and his death may be a lesson of instruction. His illness was but short, and he bore the pains of body without a sigh. He ordered the regulation of his affairs, with a calmness, and judgment, equal, if not superior, to the most firm philosopher, in his hours of perfect health—His wife being ill at the same time, he reminded her of the happy union of soul, that had existed between them for more than forty years, and with a tender affection, but christian firmness, bade her adieu, until they should meet in the unknown heavens—Three hours previous to his death, he gave orders to his friends respecting some of his works; and from that time waited, with humility and patience, for the call of his God.

He left his estate for the support of his wife during her existence. On her death, some legacies were to be given to a few poor and obscure persons, and the residue was to go towards establishing a fund for the education of blacks.

His death was lamented by mourners from all classes of citizens—The wealthy, the middle, and the poor, sighed for their loss of the nobleness and virtue of this man—the poor wept for a father and a guide, to whom they might fly for succour in the hour of want and distress. Several thousand persons attended his body to the place of burial, and their solemnity was expressive of their deepest sorrow.

When such was the esteem of men, when so great was the renown bestowed

on this good man, who, that regards fame, would not follow him in his road to glory? and who, that regards the favour of heaven, and immortal honour, would not labour to attain his purity, his greatness of soul?

My countrymen, my friends, let not the door of that *temple of humanity*, which he has built, be closed with his grave. Support and beautify the building, and let these letters be written above the doors, *Sacred to Liberty and Humanity*.—Let not scowling Prejudice, the parent of Slavery, and Cruelty, shake the foundations of the heavenly structure. Should it fall, the demon of Cruelty, of Infamy, of Tyranny, will erect his towering castle upon the ground.

COLUMBIAN OBSERVER.

SIXTH NUMBER.

ON THE REGULATION OF THE PASSIONS.

A TRIUMPH, over a disposition naturally evil, has been justly reckoned as honourable as it is difficult. To improve the heart, by regulating the passions, is, in my opinion, the noblest employment of humanity. Our situation here is probationary. There is an innate something in the soul, which bids us look forward to another state. It is not confined to christianity. Wherever the human mind has been enlightened, this belief has been established. The traces of this eternal truth have never been totally obscured. The outlines were always marked with the strong and vivid colours of certainty, though the light pencil of fiction, and the dark paint of superstition, have often veiled the particulars with a drapery too remote from transparency. The different destinations of virtue and vice have always been acknowledged. The man, who had gained the palm of probation, by a triumph over his nature, is crowned with the happiness of elysium, or the glory of heaven:—while the wretch, who had neglected this duty, finds himself involved in all the horrors of infernal misery.—Admitting, as we certainly must, a future state, these positions may be easily demonstrated by the mere exertions of reason. Wherever the subjection of the passions has produced the necessary consequences of calmness and content, heaven must be enjoyed, where no real misfortune can happen:—and on the other hand, wherever the passions—the root of vice and misery—are yet vigorous and flourishing, hell must be felt, where there is nothing to satisfy them.

These considerations are sufficient to induce every man to engage in this arduous undertaking; and I believe there are few who do not attempt it. Some indeed, who are placed in a station of eminence, do not find it immediately necessary. Surrounded by every object of gratification—the savage pleasure arising from satisfied desire, though it does not prevent them from being miserable, yet obliterates for the present all ideas of higher enjoyment. But those, who are not so exalted by fortune—who are gnawed by the hungry fiends which they cannot or dare not indulge—must feel their situation intolerable, and sigh for an instantaneous release.

If we consider the effects of the passions in this life, they will form a strong auxiliary proposition, that renders the necessity of their subjection still more striking. There never lived a man moderately happy, who indulged them. The slightest glance of observation proves this. Are the coffers of the miser more loaded with wealth, than his bosom with care? Does the care of riches fly with more fatal speed from the possession of the prodigal, than peace from the breast of the libertine? Is a conquered country so cruelly harassed by the ravages of ambition, as ambition itself harasses the conqueror? Is the vengeful tyrant half so firmly seated on his throne, as Terror and dismay are enthroned in his heart? And what is love, when not under the curb of reason, but the faculty of wishing all good and suffering all evil? To descend to the common intercourse of mankind, experience has introduced the axiom, that none can enjoy happiness as

imparting pain. The momentary smile, that lights up the features of malice and envy, like the gleam that makes darkness visible, serves only to render their wretchedness more sensible. The surest source of delight is the diffusion of pleasure; but this must be unknown to a person who lives but to wound or destroy—to be feared and to be avoided. Wretched, when restrained—wretched, when successful—an enemy to all mankind—at war with himself—the man of passion is the man of woe.

These imperfect reflexions were occasioned by the fate of Lorenzo, who perished the victim of emotions he had never learned to controul. Lorenzo was born with a great soul. The fire of courage, the glow of generosity, the energy of genius marked his nature. But he possessed, as a foil to these accomplishments, passions that were roused as swiftly as flies the shock of electricity, and raged with all the wildness of a hurricane. He was far from being naturally a stranger to the softer sensations. Compassion and tenderness often reigned in his bosom. Alternately he was kindled into irritation, and melted into sensibility. A rapid succession of passions hurried him into a thousand excesses: but peace was unknown to him, because he never witnessed an interregnum.

A proper cultivation might have rendered his talents serviceable to mankind. A skilful education might have smoothed the path of life. But fortune, in depriving his infancy of excellent parents, rendered his existence unprofitable and unpleasing. He was consigned to the care of unfeeling strangers. Why should I trace his progress to manhood? Subjected to the brutality of superiors he despised, he was obliged to suffer, in silence, what nature never formed him to bear. Rage, indignation, and resentment, eternally fanned by insult, were his companions in company—his soliloquy in solitude. His temper was soured. He contracted a gloom he never wore off. In vain did he enjoy the light of liberty: it never was sufficient to dispel shades so indelibly impressed.

Force had made him unamiable, but had not deprived him of the faculty of loving. He was captivated by the charms of a female, famous in the annals of coquetry. He pursued her with all the eagerness that his own native impetuosity, added to the most flattering prospects of success, inspired. The gloom that hung over him, began to brighten. The contracted fierceness of his disposition was gradually lost—and the virtues of his nature began to revive—Alas! too soon to sink forever! he discovered, that he was cruelly deceived. Fury and despair rushed over him with unsufferable violence. Their effects were too much for his frame to support, or my pen to describe. He died. May his memory be a monument of instruction to those who undertake to form others, and to those who are obliged to form themselves!

W.

SEVENTH NUMBER.

Alas! how foolish, wicked are our ways!

How different from the wise in ancient days! Old man's hue and cry.

FOR many years past, antiquated and iron-hearted moralists have emptied their heads and weakened their lungs, in vehement declamations against what they call the folly, ignorance, and wickedness of the present age. For the purpose of making the manners of the ancients more conspicuous, they have drawn very deformed characters of their own days, and contrasted them with highly finished and beautiful portraits of the ancients. This, on all hands, must be allowed to be an unfair way of deciding on their different merits. It is, in fact, a downright delusion—a libel, which should draw down the vengeance of the laws upon the heads of its shameless authors. I declare, on the candour of an admirer of truth, that I now am, and shall ever be, an inveterate enemy to all those caricature painters. But, to shew my contempt of such ill-minded people more fully, I shall give a true and short account of the ancient *ladies*, and then proceed to the *moderns*, whose superiority I shall prove incontrovertibly.

This being a subject which will require a profound judgment, and some nice elucidation, I hope my gentle reader will bridle up his patience, if I should now and then lead him through a bye-path, instead of keeping the straight road.

It was a maxim of *ancient ladies*, that the education of their children was the most important of their duties. They endeavoured to inspire their boys with a contempt of falsehood, of meanness, in short, of all vice, and also of pain, and the fear of death. They aimed to fill their souls with ideas of their noble origin, with generosity, courage, and all the affections of an exalted being. Their daughters were made to revere sincerity, humility, and every other virtue: with their brothers, they were frequently taught the graces of composition; and to such perfection did the ladies arrive, in this branch of literature, that the orators frequented their houses to acquire the finest beauties of style.

I have here shown you the one side of the picture; I shall now exhibit the other to your view; and I hope the embellishments and qualities of our ladies, when compared with those of the Grecian and Roman matrons, will be decidedly in our favour.

It was observed that those ancient ladies were peculiarly solicitous for the perfection of their offspring, in polite knowledge, in courage, and virtue. They were known even to nurse their own babes, lest they should happen to hire a nurse who was passionate, or any way intemperate, and the child, whom she suckled, might imbibe somewhat of her ungentleness, with the milk of her breast. To such an eminence in refinement have the women of our day arrived, that should a lady be caught in the *disgraceful action* of nursing her child, she would hardly dare to show her face in a public place, except it were crimsoned with a blush, by way of compliment to the company, and as an acknowledgment of her guilt. To the honour of many *learned ladies*, be it known, they seldom descend to the *mean* occupation of ingrafting knowledge, courage, or virtue, upon the minds of their sons or daughters. Their children are sent to a dancing school, to acquire the glorious art of making a bow, picking up a glove, and shaking the foot with grace; on their return, the exercise being repeated, serves as an amusement for the learned mothers.

When the daughters are perfect in this grand science, they are sent to a boarding school, to gain an art of equal magnitude---that of making flounce-caps, embroidery, and flowers of cruel.

While the children are thus employed, the mother is not idle. The house-keeper attends to the cookery, and the other concerns of the house; and the *learned lady* enters into a *tête à tête* with Mrs. Tasty, to contrive an elegant bell-hoop, a bishop, a killing fancy-dress, or a superb helmet bonnet, which would put the ancient warrior, with his brazen cap, quite out of countenance. In short, the ladies of this day have become so *learned* in the science of imitation, that I am sometimes wonderfully deceived, and take them for the animals they endeavour to represent. I find other persons in as great error as myself; for it is not uncommon to see beaux put glasses to their eyes, by way of assistance, to discover the kind of beings moving around them. The ancient ladies never possessed this sublime science, or they would have handed it down to posterity, and concealed their other arts and actions, lest they should appear as so many spots on their *sun of glory*. To our ladies, then, are we indebted for these fruits of exhaustless ingenuity.

It hath been conjectured by some, that a *society* of those *learned ladies* would make more rapid progress in the sciences of dress, imitation, and tea-table talk, than is now made by individuals: but I differ in judgment from those persons. There is a more general spirit of emulation excited by the present conduct of the ladies than could be kindled by a society; for this plain reason, each person of that society would partake of its honours, though she had not furnished a single

new pattern coloured ribbon, or sharp flurr; whereas now each must do something to make herself conspicuous.

As my loving reader knows, my sole aim and design is to strike dumb those eternal chatters against the present age, he will not call me tedious, if I digress and give an account of my aunt who is now living. It is very much to the point in question, and therefore I hope it will be pleasing.

She was named, according to the prevailing polite and musical manner, Maria Cordelia Furdingle. She is a maiden, and past only her three and fiftieth year at six minutes after five in the morning of the twenty-second day of last December. Her temper is the most lovely imaginable; the mildness of the dove cannot express its meekness. This will be perfectly known by her face, which is lengthy, and the muscles have as fine edges as an oyster knife—such a mouth! O! that I could paint it! Her lips are thin slips of coral, so well connected at the corners, that nothing is perceptible but lines. I must be candid, and confess, she hath been some years past indebted to doctor Dentist for a set of new fore-teeth. The celebrated Lavater would have seen the soul of genius in her nose—it is aquiline, thin, and as pointed as the bill of a parrot—the breadth and visibility of the muscle between her eyes is another mark of spirit—but then her eyes! her eyes! here I am in such an ecstasy, it puts me quite out of breath—they are as brilliant and piercing as the spotted animal's in Mr. Peale's museum. Though she is a virgin, she hath at all times been a friend to those who legally visit the temple of Hymen. When she hears of any *affair*, which she fears will not do honour to the lady about whom it is reported, she in the most friendly way, communicates it to Miss ———, who tells it to Miss ———: and thus, after passing through fifty or an hundred ears, it gets to the lady; but she is unable to find from whom it came, and therefore cannot be obligated to the reporter.

She hath in contemplation a plan, a plan for the conduct of *wives*, which will do her great honour. I shall give it to you, as she opened it to me a few weeks past.

We are, (she said) a people entirely independent with regard to our political liberty, but in order to be so in our private stations, I have formed a scheme, which I intend to deliver to the legislative body with the view of having it passed into a law. The purport of it is this:

That every *fashionable* married lady shall be at liberty to select any *bachelor* whom she may please, as a *knight errant*. He shall attend her in all her visits, at all public places of diversion, in all her wanderings, and defend her from all attacks upon her person. And as the ladies have become wonderfully learned, he shall always stock himself with new fangled words for their use; in short, he must be their fountain of language. It shall be a very important part of his duty, to furnish topics of discourse, and particularly such as will admit of a fine display of impudence, in breaking down the distinction between virtue and vice, in denying the existence of a soul in man, and doubting of the being of an eternal and all-ruling Providence—all those things are absolutely necessary; because the mode and subjects of discourse must be such as will suit the disposition of the age—the degree of libertinism, which is already introduced to fashionable conversation with the ladies, will allow of such gross deviations from delicacy, as would have been thought criminal, nay impious, by the ladies of former days.

And further, bachelors, who may be thus selected, shall make themselves complete gentlemen; that is, they shall learn to speak *double entendres* delicately—to get drunk—swear roundly—tell *white lies*—ogle—fence—dress hair—put on a stocking handsomely—and fight any of their friends, who may dare to be so candid as to tell them my lady does not love her husband. The plan (she

continued) I am sure must meet with the hearty approbation of every *independent* and *virtuous* mind; because, besides the benefits of *knight errants* to wives, it will give employment to many *honest, sensible, courageous, virtuous* gentlemen, who are now in great want of births. This is certainly a grand proof of that noble freedom of sentiment which contends for superiority over the poor, cooped up *ladies* of Greece and Rome. They, squeamish creatures! never entertained such sublime opinions of female excellence.

I told my aunt, her plan was admirable, and was an evidence of her profound political, and moral knowledge; but that it had been anticipated, and was already carried into complete execution in this state. My information struck her dumb; but on recovering from her reverie, she promised to attend to the matter, and give her plan with improvements to the public at some future day. From what I have said, my gentle reader will see plainly, that the *modern ladies* out-shine the *ancient* in virtue and knowledge, in about the same degree, that our poets excel Terence in purity, and Pindar and Homer in sublimity of thought. There are some sceptics living, who may possibly doubt our superior excellence; but the candid, I hope, will not regard those doubting people, who make a point of disbelieving all things.

Z.

Letter from Dr. Ramsay to his father-in-law, on the death of the late Mrs. Ramsay.

Dear Sir,

Charleston, Dec. 17, 1784.

ON the 9th inst. Mrs. Ramsay was safely delivered of a son, who is hearty and well. She has been indisposed both before and since her lying in—she had been out of order with the scarlet fever and sore throat, for five days before delivery. On the fifth day, after the commencement of the scarlet fever, it went off kindly; her throat grew well, and on the termination of it, she presented us with a charming boy. The next day, she was as well as I have ever seen any person after such an event.

But how uncertain are human hopes!—the second day after delivery, contrary to all our expectations, the scarlet fever returned with some alarming symptoms. On the fourth day these symptoms abated—she took the bark freely in a long intermission, and my hopes began again to revive: but in the evening she grew worse and worse, and may heaven support you, while I add, that on the 14th day of this month, at five o'clock in the morning, she exchanged earth for heaven.

Poorly am I qualified to administer consolation to others, standing so much in need of it myself. But I can with truth and pleasure say, that such was the tenor of her life—such the triumphant manner of her death, that I have not a doubt remaining but that my loss was her everlasting and inconceivable gain.

So strongly am I persuaded of this, that if it were possible by any act of mine to restore her to life, I would not do it. She conversed with the rev. Mr. Hollingshead and myself, the day before her departure, repeated many of the divine promises with approbation—sundry of Watts's psalms and hymns, with a divine rapture; she spoke much and often of free grace and free salvation, and with confidence cast herself on her Redeemer. Though sensible of her approaching dissolution, she never once prayed for life, nor did she wish for death. Her whole desire was, to resign and submit to the will of God, and to be prepared against every event.

She well understood and thoroughly believed the gospel scheme of redemption, through the propitiatory sacrifice of the Redeemer.—Sensible of her unworthiness on the score of personal merit, she renounced it in every view: but instead of being overfet with this consideration, she clung the more closely to the Saviour of sinners: her hopes having another foundation, than her own goodness, were not darkened by an humiliating sense of her demerits.—But the more she reflected on her want of perfection—her insufficiency for any good action—and the purity of the divine nature, the more beauty she saw in the gospel plan of salvation, and the more was she disposed to put her trust in a Saviour who died for the unworthy.

These considerations, instead of filling her with doubts and fear, invigorated the exercise of her faith. About twelve hours before her departure, she joined with me in devoting our babe to God in baptism. This she did under the full conviction that she was soon to die. She added for a reason, that she wished, by that solemn act, to give her dying testimony to the truth of religion. She told me, that for some months past, she had a presentiment, (her own word) that she would not survive labour.

My profession leads me often to witness dying scenes; and I assure you, that I never saw any person discover less anxiety for life, less fear of death, or who seemed to die more in the true spirit of christianity. I have seen her weak and delicate system more disconcerted by trifling alarms of fancied danger than by the full view of approaching dissolution. She seemed neither to fear the pains nor consequences of death; but submitted to it as a natural and necessary event, the times and circumstances of which are ordered by infinite wisdom. She took every medicine that was prescribed, (and she was attended by three physicians besides myself) without reluctance, apparently more from a sense of duty, than an anxiety for life.

On the day before her death, they all told her (and they were warranted so to do from her present circumstances) that she was much better, and that hopes of her recovery might be indulged. Instead of being elated, or grasping at the prospect of life, she replied, with the greatest composure, "you are all mistaken." She expressed a tender concern for her mother, in the following words, "How will my poor mother be distressed, when she hears that her daughter is dead!" On all other occasions her high and commanding sense of eternal things, seemed in a great degree to obliterate her concern for her relations and all earthly matters. She discovered no anxiety about the infant—asked me to transmit it to her friends at *Princeton*: and, without any distressing emotions, she trusted that, with her other connexions, to a good God, who, she doubted not, would take care of them. Though her constitution was unusually timid, yet she died with all the fortitude that a practical regard for religion is calculated to inspire. "God has given and God has taken away, blessed be his name!" He is the Sovereign of the world, and has a right to do with his creatures what seemeth best to his infinite wisdom. This sovereignty is not the mere exercise of absolute power, but the government of perfect reason, of wisdom, and goodness. He knows, and has fixed the bounds of our habitations here: and has fixed them all in the wisest and best manner, though unknown to us. There were divine reasons why my much-loved partner should die in the bloom of life, leaving a helpless infant in her stead—God has done it, and for that reason it is fit and proper, just, wise and good, that it should be so.

These are the great doctrines of religion, which I have always been taught to revere. Had I been sceptical about them, or about the gospel plan of salvation, through the imputed merits of a Saviour, recent experience would have convinced me of their reality. I have seen them inspire such fortitude into the breast of a delicate, weakly, timid female, as thoroughly disarmed death of all its terrors. I have felt their consolatory influence in my own case, supporting me under the most heavy afflictions, that could possibly have befallen me.

I pray God, to support you under this trial. You have every ground of comfort. Your daughter, though young, has finished the important business of life—has got through this world with a small portion of its many calamities: and has, I doubt not, entered on the reward which is only attained by many others, after a long life, and labour, and sorrow.

Her babe still lives and bids fair for life: he is well furnished with an excellent white nurse, and shall, in the spring, if God spare his life, be sent you. The sympathetic tenderness of his mother's friends leads many of them often to visit, and enquire after his health. May heaven preserve his life, and raise him

up to usefulness in his generation—and make him worthy of the parent, who, in giving him life, lost her own. I feel most sincerely for the affectionate mother and other relations of my much loved partner. May God support you all, and may we each one, by the triumphant exit of the dear deceased, be quickened in our christian course, so that, when we come to die, we may have the same consolation, that buoyed her up above the fear of death, and made her triumph in approaching dissolution.

I am, &c.

The rev. dr. J. Witherpoon.

DAVID RAMSAY.

Expense, culture and profit of an acre of flax, an acre of summer barley, and an acre of oats, raised in the spring of 1788. By Algernon Roberts, and by him communicated to the Blackley and Merriem agricultural society.

Flax,	dr.	L. s. d.	Contra,	Cr.	L. s. d.
To 1 ploughing and 3 harrowings,		0 10 0	By 9 $\frac{1}{2}$ bushels of seed, at 3/11 per bush.		1 17 2 $\frac{1}{2}$
5 pecks of seed at 6/s p. bsh.		0 7 6			
pulling,		1 0 0	300lbs. of flax at 8d. p. lb.	10 0 0	
hawling in,		0 2 0			
threshing of seed,		0 5 0			11 17 2 $\frac{1}{2}$
cleaning do.		0 2 0			7 16 6
spreading out,		0 5 0			
taking up and hawl. home,		0 5 0			
dressing 300lbs. at 4d. p. lb.		5 0 0			
			Net profit		L. 4 0 8 $\frac{1}{2}$

Barley,	dr.	L. s. d.	Contra,	Cr.	L. s. d.
To 1 ploughing and 3 harrowings,		0 10 0	By 30 bush. at 4/6 p. bush.		6 15 0
2 bush. seed, at 3/9 p. bsh.		0 7 6			2 2 0
cradling,		0 2 6			
binding,		0 5 0			
hawling in,		0 2 6			
threshing 30 bush. at 5d. per bushel,		0 12 6			
cleaning do.		0 2 0			
			Net profit		L. 4 13 0

Oats,	dr.	L. s. d.	Contra,	Cr.	L. s. d.
To 1 ploughing and 3 harrowings,		0 10 0	By 38 bush. at 1/10 6 p. b.		3 11 3
2 bush. seed, at 1/10 $\frac{1}{2}$ p. b.		0 3 9			1 9 7
cradling,		0 2 6			
binding and hawling in,		0 5 0			
threshing 38 bushels at 2d. p. bushel,		0 6 4			
cleaning do.		0 2 0			
			Net profit		L. 2 1 8

The above will serve to show the comparative profits of the three crops, the quantity being precisely what was produced, the crops all raised in the same field, and the soil in the same state of fertility; the price of the seed and that of the produce were the actual market prices, and though I could not come at the same precision in the expense of raising them, I think it comparatively just.

By order of the society,

R. TUNIS, secretary.

Essay on the influence of religion in civil society. By the rev. Thomas Reese, A. M. pastor of the presbyterian church, at Salem in South Carolina.—Written anno 1785—Continued from page 155.

NUMBER XIV.

CHRISTIANITY is not more favourable to government, by moderating our love of riches, than by enjoining an honest care and diligence as the means of acquiring a comfortable subsistence. Idleness, sloth, and negligence, in our several occupations, are as expressly condemned by our religion, as a too eager and violent pursuit of the world. Thus, we are guarded against two extremes, equally pernicious to society. Extreme poverty and want stimulate men to theft, robbery, and many other dishonest practices, highly injurious to the community. Those who are extremely poor, and those who are extremely rich, are generally the most vicious; and though their vices may be of different kinds, they are equally opposite to the public good. The mean in life is most desirable: and this is generally the result of that moderate care and diligence which the precepts of christianity require. Those, who are placed between the extremes of want and abundance, are generally the best members of society, most happy themselves, and contribute most to the happiness of others. Over-grown estates are seldom acquired or enjoyed in a manner wholly consistent with christianity. They are often a curse and incumbrance to their owners, and a source of many evils in society, by introducing luxury, sensuality, and effeminacy, with a long train of vices, which have always been the destruction of governments; and are peculiarly repugnant to the spirit, and hostile to the liberty and happiness, of a republic. But as it is a thing possible, that men may both acquire and possess ample fortunes, consistent with the christian character and the happiness of the community—and as such have it in their power to be most extensively useful, both to the public and individuals—christianity is of singular service, in restraining them from the abuse, and fixing the true use of riches.

This naturally leads us to take notice of the influence, which christianity has in moderating our pursuit of those things, which are reckoned comfortable, elegant, and ornamental, in civil life.

It is not easy, precisely to ascertain, how far christianity permits us to indulge ourselves in the enjoyment of those things, which are not necessary to the support of nature; or to what degree we may innocently gratify an elegant taste, in magnificent buildings, sumptuous tables, splendor of dress, equipage, &c. This subject has been greatly embroiled by enthusiasts, who have cried out, an abuse, whenever the gifts of providence were used further than is necessary for the bare sustenance of life. It is needless to show the absurdity of this notion, and how little ground christianity affords for such a supposition. The bare necessary is reckoned sufficiently beggarly among us: and we have much more reason to guard against excess and intemperance, than a rigid austerity and superstitious abstinence. Though our bountiful Creator "hath given us richly all things to enjoy," and christianity permits us to use the comforts, conveniences, and even the elegancies of life, it requires a certain temperance and moderation in the enjoyment of these things. To suppose otherwise, would be unreasonable, and contrary to the spirit and general strain of its precepts. To use the gifts of providence to our own injury, in person or fortune, or to the injury of others, to whom we stand related, or are obliged to afford assistance, is prohibited by christianity. This, as I take it, is a pretty accurate definition of luxury, which is undoubtedly vicious, and as contrary to the precepts of our religion, as it is pernicious to civil society. When a man indulges himself in sumptuous fare, so as to enervate his body and debauch his mind—when he gratifies his

taste for elegance, grandeur, and magnificence, in building, furniture, dress, equipage, &c. to such a degree, as to embarrass his estate, plunge himself in debt, and bring his family to beggary—he certainly passes the bounds of moderation, Imprudence is too soft a name for such a conduct—it is highly criminal. For by acting in this manner, he not only injures himself; but is chargeable with great injustice to others. Had he kept within the bounds, which religion, and even reason prescribes, he might have lived comfortably, though perhaps not splendidly, and have bestowed liberally on those, who, reduced by unavoidable misfortunes, had a right to share in his bounty. The man, who regulates his mode of living by a strict and conscientious regard to the precepts of the gospel, will always endeavour to manage his affairs with such economy, that his expenses may not exceed his income. Though he may have a taste for the grand and elegant in life, he will not always gratify it, even when in his power; but will often sacrifice the pleasures of imagination to the more sublime and godlike pleasure of relieving the real wants of the poor and needy. Although his estate may permit, and rank require him, to live in a magnificent and splendid manner, he will study moderation and simplicity, as far as is possible, without incurring the imputation of meanness. A regard to religion, the love of his country, and a desire to promote the public good, will lead him to this; lest, by the influence of his example, luxury should be encouraged, and others carried into a train of expenses, which they cannot honestly support. In a word, the real christian, though he may possess an affluent fortune—to which you may add, if you please, a noble and refined taste—is careful to keep both in due subordination to the honour of God, and the good of men; and neither uses the one, nor indulges the other, to the detriment of civil society. All, who consider the fatal effects and dangerous tendency of luxury, will acknowledge, that, in this view, christianity is of great importance to the state. In all rich and flourishing republics, sumptuary laws have been generally thought necessary: but they seldom fully answer the end designed by them. A strict regard to that moderation, which christianity requires, would have much greater influence, and lay a more effectual curb on luxury, than the most rigorous sumptuary laws. How much we need the influence of religion, in this particular, is too plain to admit of a doubt. If luxury be an “abuse of the gifts of providence,” there is certainly a great deal of it among us. Our progress in this vice, has been so amazingly rapid, since the close of the war, that I could not believe it, were I not convinced by my own senses. The nature of our government, the losses we have sustained, and the debts we have contracted, in the course of a bloody and desolating war, call for the severest economy and the most exact frugality: and yet such is the profusion, prodigality, and extravagance, which generally prevail among our citizens, that a sagacious politician would be almost tempted to pronounce us in the last stage of political corruption. As free and independent states, we are but in infancy: and yet we have many flagrant marks of a republic in rapid decline. “We have luxury and avarice, no uncommon conjunction; public poverty, and private opulence*.” Prophaneness, riot, dissipation, and debauchery have, in many places, arrived to a height

NOTE.

* “*Nos habemus luxuriam atque avaritiam; publice egestatem, privatim opulentiam.*” (Sallust.) Rome had existed nearly 700 years before the patriot could say this. In the early ages of the commonwealth, it was quite otherwise: “*Partiæ enim rem unusquisque, non suam augere properabat; pauperque in divite, quam dives in paupere imperio, versari malebat.*” Valerius Max. Such is the disposition which ought to prevail among us, in this early stage of our republic: but how far it is otherwise, no one can be ignorant, who is capable of the smallest observation.

which is truly astonishing. If, in the course of a few years, we be already so far gone in these vices, who can look forward, only one century, without trembling for posterity? Our rapid progress in luxury, which will naturally increase with our wealth and commerce, is an alarming circumstance, and a sure harbinger of impending ruin. We already begin to feel the fatal effects of our prodigality and extravagance. It is known to all, what great numbers of our citizens are involved in debt. Not a few of them are so irrecoverably sunk, that they have relinquished all hopes of payment. This is generally reckoned no small evil; and is, at this moment, the source of infinite discontent and uneasiness in the state. Whence arises this evil, so much complained of? We may, I think, pronounce without hesitation, that an immoderate desire of high and expensive living is the principal and most general cause. Our citizens seem to be seized with a general emulation to surpass each other in every article of expense. Those, who possess affluent fortunes, lead the way, and set the example. Others, whose estates are not sufficient to bear them out, madly adopt the same expensive system: and, in order to support it, contract debts, which they have no rational prospect of discharging. All they seem to wish, is to obtain credit, to figure away, and make a brilliant appearance at the expense of others. It is but too plain, that many of them enter into engagements, without the most distant prospect of complying with them. They make no efforts for this purpose; but plunge deeper and deeper into the vortex of extravagance. If they can only indulge their fondness for pleasure, show, and vanity, and shine upon the property of the honest and industrious, they care not what becomes either of their creditors or their country. Rich and sumptuous fare—expensive diversions—costly entertainments—the pomp, parade, and splendor of dress and equipage—these are the things, which have involved thousands; and, among other mischiefs, have obliged some of our legislatures to stop the course of justice; or, at least, to clog it in such a manner, that an honest creditor may starve, before he can recover his just due. Indeed there are a number of these desperate debtors, who seem determined to hazard every extreme, rather than discharge their lawful debts; for they are sensible, that, if they do this, they must retrench from their luxury, and many of them be reduced to beggary. At a certain period of the Roman republic, it was common for a bold tribune, who aimed at popularity, to propose a total abolition of all debts: and if the ruinous scheme of credit be continued, as in times past, I shall not be at all surprised, if such a motion be made in some of our assemblies. Something, which appears to me nearly tantamount, hath already been done. A paper currency, on depreciating principles, produces nearly the same effect.

The weight of our taxes is also a matter of great complaint; and none complain more heavily, than those who live most prodigally. You may hear a man cursing the assembly, and exclaiming against the tax, when the very silver on the trappings of his horse would pay his proportion of it. He can find money, to eat, and drink, and dress like a gentleman: he has guineas upon guineas to stake at a horse-race or a gaming table: but not a farthing to pay his tax. Is it at all strange, that men of this cast cannot pay their public or private debts? If they would only retrench from their superfluities, and be frugal and industrious—if they would live within the limits of their income, and observe those bounds of moderation, which common prudence, reason, and religion require—most of them would find little difficulty in paying their taxes. Their extravagant taste for high and expensive living, is the principal reason, why they cannot, or rather will not, discharge their public dues. Every one who considers the heavy debts we have incurred by the war, must be sensible, that a weighty tax is necessary*. Honour, justice, and our own real interest, equally require, that this debt

NOTE.

- * Those, who complain of the weight of our taxes, readily acknowledge the

should be discharged; and he, who refuses to sacrifice a few of the luxuries, or elegancies of life, for this purpose, discovers, in my judgment, very little of a republican spirit, as well as very little regard to honour and justice. A few years of economy, industry and frugality, would extricate us from all the diffculties, which arise from our debts, and make our public faith as respectable, as it is now contemptible. But it is not my design to insist on all the evils, which our extravagance has already brought upon us. Every one who will only reason a little on the subject, and trace effects to their causes, must be convinced they are numerous. The destructive tendency of luxury is a beaten topic: we shall not therefore repeat what hath been said by so many excellent writers on this subject. The history of the world points to this, as the rock on which the state vessel has most commonly split. It stands conspicuous; and if we run upon it with our eyes open, we deserve to perish. The majestic ruins of mighty kingdoms and empires, present themselves to our view, as an awful, but friendly warning of our danger from this quarter. Rome, once so famous for her contempt of wealth, her virtue, and her valour—Rome so renowned for the excellence of her civil institutions, and the wisdom of her policy—at last fell a sacrifice to luxury. The spoils of Greece, and the riches of the east, proved her ruin, and overturned that mighty fabric, which it had been the work of ages to rear. A general dissolution of manners took place—virtue fled—vice broke in, like an irresistible torrent.

—*Sæviæ armis*

Luxuria incubuit, viduumque ulciscitur orbem.

JUVENAL.

The judicious reader must be sensible, how easy it would be to enlarge here, by selecting many other precepts, besides those already treated, and showing their influence on civil society.

That strict regard to chastity and conjugal fidelity, which christianity enjoins—the prohibition of polygamy, which is allowed by other religions, and which is as contrary to the intention of nature, as it is unfavourable to public happiness—all those precepts, which point out and enforce the several duties, required of us in the different stations and relations of civil and domestic life, particularly as magistrates and subjects, rulers, and ruled*—all these so evidently tend to promote our happiness in the social state, that it may be thought tedious and unnecessary to insist upon them.

Upon the whole, what has been said, is, we trust, sufficient to demonstrate how admirably the christian religion is adapted to co-operate with good and wholesome civil laws, and how much it tends to promote the peace and happiness of men, in a state of society. Let us, for a moment, admit the supposition, that the doctrines of christianity were firmly believed, cordially embraced, and its

NOTES.

justice of discharging the debts, contracted by the war; but, at the same time, allege, that very little of our money is applied this way—that our civil list, which, they say, is enormous, swallows up the greater part; and, in general, that those, who have the management of our finances, lavish out the public money, without any regard to that severe economy, which our present situation requires. I do not take upon me to say, that this is the case; but if it be, it is a still farther proof, that the political grievances we labour under, are the consequence of extravagance, prodigality, and luxury. If the salaries of our civil officers be too high, the evil may be easily traced to luxury, as the original cause. If the public money be dealt out unnecessarily, and in such a manner as proves detrimental to the state, what is this but public profusion and extravagance?

* Strictly speaking, there are neither rulers nor subjects in the united states. We are all confederates. Those who are commonly called rulers, are more properly agents or trustees.

precepts diligently practised, by all our citizens ; and it may easily be conceived, what a happy effect it would have. What love, what peace and harmony, what firm union, perfect order, and ready obedience to every wholesome institution and wise regulation, would then take place amongst us ! To what an exalted pitch of true greatness, glory, grandeur, and felicity might we arrive ! The bare thought is sufficient to transport every lover of his country. It is not, indeed, to be expected, that such a sacred regard to religion should ever become universal among any people ; but from the effect, which would follow, on this supposition, we may see, that it must ever be productive of good to society, as far as it prevails. The more strongly men are influenced by its motives, and the more perfectly they are conformed to its precepts, the better members of civil society they will be : and the greater the number of such in any state, other things being equal, the higher it will rise in the scale of political glory and happiness. " Righteousness exalteth a nation, but sin is a reproach to any people." As vice degrades a nation, renders them contemptible, and at last terminates in public misery and ruin : so virtue, which is the necessary result of piety, exalts, ennobles, and leads them to true substantial glory and felicity.

'Tis fix'd ! by fate irrevocably fix'd !

Virtue and vice are empire's life and death.

YOUNG.

(To be continued.)

THE NEGRO EQUALLED BY FEW EUROPEANS.

Translated from the French.—Continued from page 153.

"THERE is then," said I, "among the Europeans a class of men so degraded, as not to blush at the inhumanity of their countrymen !"
 "Ah ! you do not know the eloquence of avarice. She borrows the voice and colours of fiction. Fiction gilds your chains ; denies you almost every quality of men, to ennoble the pretended charity of your despots towards you ; swells the list of dangers which they encounter to procure you ; exaggerates the cruelty which you exercise on the white people who fall into your hands, and the stupid insensibility of your sovereigns who deliver you up for trifles which we despise. Thus does she seduce our monarchs by insinuating that this commerce aggrandizes their power ; our great men, by multiplying the sources of their enjoyments ; our people, by infecting them with the errors, which close their credulous minds to pity ; thus does she betray even religion itself ; and, by showing some of you to her, as objects of her dominion, compels her to consecrate the injuries with which injustice overwhelms you."—"Weak as these reasons are, at least they are excuses which falsehood may employ to palliate avarice : and I feel they may impose on people who enjoy the fruits of our slavery, without knowing the anguish which those productions cost us. But lying has no excuse. I cost your father nothing. I implored his humanity ; nothing further. Was his character formed of unalloyed barbarity ? he might have refused my request ; have sent me back ; and this should have been sufficient for his cruel propensity. But chains ! slavery ! shame ! Oh, Ferdinand ! the lions of our forest tear us ; we kill them ; but if they be not impelled by hunger, they do not seize upon us for future wants."—"Alas ! my dear Itanoko, when long abuse, when luxury has taken the place of virtues, there is no point to which man confines himself ; he dares every thing ; he excuses every thing."

"I will tell you a truth, Ferdinand ; it may be harsh ; but, pardon me, I cannot dissimulate. If riches, which offer the means of solacing human miseries, have served to harden your minds—if the sciences, whose object is to enlighten men, have but increased your pride—if your compassionate religion has no influence on your hearts—you must be the most vile, the most corrupt of men ! To pos-

self all the treasures which can give energy to virtue, and to turn them all into the means of vice ! It is a degree of depravity, of which the whole world besides gives no example !"—" I have already said, Itanoko, your denunciation must not be general. Believe me, the number of the virtuous among us greatly exceeds the wicked."—" My negro," say your virtuous people, " your bondage pains me : yet they suffer me to endure it. They do not avenge my wrongs : but they could do so, since they are more numerous than the wicked. At least, then, this is weakness ; and when the welfare of mankind is concerned, weakness is a crime."—" Ah ! Itanoko, I am an European !"—" I feel the reproach my dear Ferdinand ! I owe you every thing. I would give you my blood, my life. I detest these fetters, with which your father galls me ; and I bless the happy instant in which your goodness has made me your slave. I love, I respect your virtues. But shall I say it ? Your virtues would have extended further, had you been educated among us. A negro who should have possessed so good a heart as yours, would have advertised you of the treachery of his father."—" Ah ! this is the reproach which I dreaded from you."

It was late. I pressed Ferdinand to take some repose. I could not ; and when day came, I had not closed my eyes. This want of sleep, caused by the feelings which our conversation had excited, did me no injury. I found myself even better than I was the preceding evening : and, to please Ferdinand, I consented to go upon deck. At first, I could scarcely support the brightness of day. The surgeon, who had foreseen it, made me swallow some drops of elixir, which animated my spirits, and my eyes became insensibly accustomed to the light. Urban approached me with joy in his countenance. He complimented his son and the surgeon on the success of their cares : and he offered me congratulations, which too well expressed the sentiment that inspired them.

The hour arrived, in which the negroes were to leave the hold. Ferdinand warned me of it. " Courage !" said he. " These are men whom you are to behold. Alas ! free or in slavery, weak or powerful, man offers almost every where the picture of misery."

They appeared : and soon their usual provisions were distributed to them. They were much wasted. But what was my surprise ! I feared to see their tears : to hear their groans ; I saw a certain air of serenity which almost approached to joy. My mind revolted at this apparent calm. " What !" said I to myself, " have their souls already become familiar to disgrace ? Do they no longer feel their fetters ? Oh, negroes ! if it be thus, you merit your fate ! I thought the Europeans the most despicable of men ! but you surpass them in baseness. They are unjust : you are contemptible."

While this reflexion oppressed me, one of those negroes made me a sign, to approach him. Urban, who was near me, probably thinking that a single word from them would advance my cure more than all his cares, pressed me to join the man who called me. I obeyed. " Are you there ?" said he to me, in the negro language, and in a low voice. " I thought you dead." " Heaven has willed otherwise," answered I. " So much the better." " So much the worse ! I am not as you are ; I cannot so speedily reconcile myself to slavery and opprobrium." " Why do you judge thus of us—" I see you content." " Then are you more reconciled than we to our fate, since it has already made you forget the character of negroes." " How !"—" No discussion : we have not time for that. Only answer me. What think you of the captain ?" " He is a monster !" " And the white people ?"—" Barbarians !" " What are your sentiments for them ?"—" Hatred !" " Nothing more ?" " What more can an unarmed man ?" " Perhaps—but, does not honour call for more ?" " Without doubt, it calls for vengeance." " And shall he be satisfied : to-morrow, your tyrants shall be no more." " How !" " To-morrow, I tell you, they expire ; and, to crown all,

they expire under our hands. Now blame our joy ; or rather, blush to be a negro, and to have misunderstood the feelings of negroes."

Pardon me, O God of the universe ! pardon me ! Instantly I became criminal. All the passages of my heart flew open to the serpents of vengeance. I forgot thy rights, thy justice. I saw only my own injuries, and the barbarous pleasure of imbruing my hands in the blood of the perfidious authors of them.

"Proceed : " said I to the negro. "What hour ? What signal ? What means ?" "One of us," said he, "possesses an herb which happily grows in our climates, and which destroys iron. The lightning is not swifter than its effects. To-morrow we divide it among our brethren, and apply it in this very place. These Europeans will not perceive its operation. Our war song shall be the signal. Our fetters fall off. Suddenly we rise. The same fetters shall be our arms. Our tyrants, astonished, will be vanquished as soon as attacked ; and shall perish to the last individual of them. The sea shall be their sepulchre, and the theatre of our glory. This is our work," continued he. "These our chiefs," pointing to some of them. "And this is my answer," said I to him : "Vengeance and liberty !" "It is enough," replied the negro. "Leave me. Suspicion may be awakened."

I advanced some steps, and paused. "My joy will betray me," said I to myself. "Be calm, my mind. Imitate Urban. The traitor devoured me with a tranquil front. Let the barbarian be the victim of the art which he has taught me !"

Ferdinand remarked my agitation, and joined me. "Why," said he, "have you mingled with these negroes ? Was not their sight sufficient to awaken your pangs ? Why then did you enter into discourse with them ? Leave them, Itanoko."

Detestable passion of revenge ! Will it be imagined ? I followed Ferdinand without remorse. I had just signed his death warrant : yet the sight of him roused no compassion in me.

I do not excuse myself. I wish only to be known entirely as I was. The effect of injustice is to render him barbarous who is the victim of it : and such I became. It seemed that all my forces had waited this signal to return to me. A rapid fire spread itself through my veins ; and the impression of my malady was instantaneously effaced. I contemplated my victims with cold cruelty ; and silently calculated torments for them. I counted them, and was delighted with the number which promised to glut my vengeance. I hastened, by my wishes, the moment in which I could practise their tortures ; then wished to delay them still longer, that I might dwell on the pleasure of preparing them.

In the evening, Urban called me to him. He made me sit beside him. "Your health," said he to me, "appears to be perfectly established ; and I wish to celebrate your recovery." He took a glass, filled it, and presented it to me ; then filled his own, and drank my health. "Drink, monster !" said I within myself. "To-morrow, at this hour, will I drink upon thy corpse !"

Thirty years have passed away since this terrible moment : and my hand still trembles, while I trace the horrible images which hurried through my mind. I was about to drink, when Ferdinand stayed my hand. My God ! the gentle sound of his voice yet fills my ear. "And I !" said he : "do you not wish that I should drink your health ?" "What do you do, Ferdinand ?" cried I, with a terror, of which I was master. "Who knows but"—the truth was springing from my mouth. Urban drew his lieutenant by the sleeve. "Observe," said he, "Don't you think he will grow still stouter ? What a charming acquisition !" This word alone drove back the discovery from my lips, and recalled all my former fury.

I rose, and descended into the gun-room. Little notice was taken of my ab-

rupt departure. The officer, who had the watch, was indisposed. He requested Ferdinand to perform his duty: and I was alone until midnight. More at liberty, I abandoned myself without constraint, to the serpents with which I was devoured. I was angry with myself, that the idea of punishing Urban was not mine. What would I not have done, to have executed it alone. I thirsted for all the glory, and all the pleasure, but what do I! Let me rather draw a veil over those dreadful thoughts which agitated my soul.

Toward midnight, Ferdinand entered. "You do not sleep?" said he. "No:" answered I, with a bitterness which I could restrain. "Sleep is not for an oppressed man." "I feel it," said he with gentleness. But I have thought of you during the whole watch: and I am very glad you are awake, for I want to talk with you." He uttered these last words so impressively, that I thought myself discovered. A cold damp spread over my body. "Itanoko," said Ferdinand to me, "we shall soon arrive; since yesterday, every thing announces the neighbourhood of land. I am ignorant of my father's resolutions respecting you: but be they as they may, it is possible you and I may be separated. He may send me into Europe, or into some other part. He is my father, and I must obey him. While you are under my eyes, God is my witness, I will protect you at the peril of my life. But I may be absent: and you will then be without resource. Here are two thousand crowns in gold. They are all I possess; take them. I have a friend at St. Domingo, who is worthy of my confidence, and I will make you known to him. You shall deposit this gold with him: and if my father should sell you to a stranger, while I am absent, my friend will repurchase you. The sum is sufficient to procure your liberty. Then take your departure; return to your own country, though I must never see you more. If my father should keep you himself, my duty to him will not permit this; but slavery may appear hard to you, and I may not be there to soften it. The desire of flight may seize upon you. This would be truly a misfortune, the greatest perhaps that could happen to you: but the man, who suffers, does not always reflect. This money at least will be of service to you. Without it, you would probably be retaken, and death would await you. At the worst, you will have more hope of escaping the laws with it. There are few obstacles, which this metal cannot remove. Take it: it is yours. Whatever may happen, let the name of Ferdinand ever be dear to you. Never forget it. It is the only recompense which I ask of you."

I cannot describe what passed in my heart during this discourse. I fixed my eye on Ferdinand. "From whence comes this gold?" said I. "Of what moment is that?" answered he, with an astonished air. "Yet inform me," added I. "It is the last request, which I make you." I saw a noble blush on his forehead; and his eyes were cast down with shame. "You want it," said he: "be satisfied. My father is rich. Every year he gives me nearly this sum for my pleasures. I give them to the unfortunate: you are unfortunate; and you have a right to my friendship." "I accept it," answered I. At these words I rose. I dressed myself with precipitation. "Follow me!" said I to Ferdinand.—"Whither do you go?"—"Follow! I will show you."

I mount the stairs without seeming to touch them. I arrive at Urban's chamber. I open the door. Ferdinand, astonished, follows me in silence. "Rise, captain," said I, entering the room. "I must speak with you." "What is the matter? what does he want?" said Urban, looking at his son. "I do not know," replied Ferdinand. "You shall know," said I: "rise." He hurries on his clothes; and I place myself between the father and son. "See this gold!" said I to Urban. "Hear what your son would do!" I then ran through the conversation of Ferdinand. "At present," continued I, "tell me how shall I requite this benefactor?" "What are you doing?" cried Ferdinand. "He is mad," said Urban.

"a fine employ for money!" "No exclamations, captain, but answer me."—My eyes, my air, my tone astonished him. "Well," said he, with embarrassment, "he is your benefactor, love him." "Is that all?" "What more can be done?" answered he. "You will never be rich enough to return his money, which would be much better." "Return! is this the extent of European gratitude?" "Is not that enough," said the captain.—"Not for a negro. Ferdinand, your virtue merits another price. You have saved my life: you would restore my liberty. Well, I will repay you. Behold your father. I return him to you. I save his life."—"Heavens!" cried they both.

"See, Urban," continued I, "the place in which we are. It was here that you received me; here that I implored your pity; that I poured out my secrets and my sorrows into your bosom. If this insensible furniture could speak, it would all attest my candour, my confidence: but you—it would reproach you with perfidy, with avarice, with barbarity. If to such crimes, you add the horrible passion of revenge, imagine the pleasure which I must taste in punishing the author of my torments; feel the sacrifice I now make to gratitude. In some hours you were doomed to die. You, your soldiers, your sailors, your son—all would have perished! I did not conceive this design: my heart was incapable of it. But, from the moment it was communicated to me, it filled me with joy. I then owed only my life to Ferdinand: that was little. Now he would procure me liberty: this is every thing to me. Such a benefaction cannot be paid but by a great effort. My wrongs, my vengeance, are all forgotten: and my debt is discharged. Ferdinand, there is your gold; I return it: and you, Urban, if your heart be capable of feeling what you owe to me, I swear to you both an eternal friendship."

Imagine, if possible, the astonishment, the joy, the transports of Urban and Ferdinand. They folded me in their arms: our tears were mingled: the delightful names of father, son, friend, deliverer, were confounded together. "He saved your life, my father!" cried Ferdinand. "O heaven! recompense his virtue!" "Ah rather," said I, "may heaven recompense your virtue, without which I had been criminal." "Bless you both," added Urban, "pressing us to his bosom. Alas! it was not repentance, which forced this exclamation from him. It was the joy of a man escaped from the extremity of danger. Such was Urban; such did he remain to his death. No wonder: when man suffers himself to be subdued by a despicable passion, he becomes at length so corrupted, that the examples of virtue do but pass slightly over his heart.

They soon pressed me to unfold the particulars of the plot, and I relieved their anxiety. Urban, who listened only to his ferocious feelings, spoke of nothing but tortures. "Whom would you punish?" said I. "Negroes? recollect that you owe your life to the sacrifice of the just resentment of a negro. Think of what they were—what they now experience—and the fate which awaits them. Do not forget that they are men like yourself: then, if you dare, speak of punishment!" "My dear Itanoko," cried Urban, "if we do not terrify them by an example of severity, we may still tremble for our lives." "Away! I know them better than you," answered I. "If you will employ rigour, destroy the last of them, or I will not answer for your safety. Yet leave it to me to finish my work. Only order these negroes on deck." "How! so early?" said Urban. "What does the hour signify," answered I, "when the cause is urgent?"

Immediately the orders were given. Urban, who had a soul which could not imagine the generosity of these oppressed negroes, armed his sailors; and ranged them along the deck. The hatchways are opened. The negroes, surprised at the hour in which they are called, ascend with astonishment. Soon they are all assembled. I take Ferdinand by the hand. "Come, my friend," said I to him:

fear nothing." We advance into the midst of them. They fix their alarmed looks upon me. I raise my voice: I recount my flight from Daniel—my confidence in Urban—his perfidy—the tenderness of Ferdinand—his last instance of generosity—finally, the scene of the last night. Then, I continued with vehemence: "Oh negroes, which of you would have courage to plunge the dagger into the bosom of his benefactor? Which of you, charged as I was with the horrid secret, would not have fallen with remorse at the feet of his deliverer? But was it enough to save his life alone? Must he live only to wade in the blood of his countrymen? of his father? I have not had this ferocious courage. I could not save my friend, to render him more wretched than I have ever been. Behold him to whom I owe all! He, whose virtues have snatched the fatal avowal which deceives your hopes. Fall at his feet. It is a negro, it is one of your countrymen, whose fetters he would break. Punish me alone: I have betrayed you. Take my life; it is yours. But respect his father in him; as he respects you all in me!"

Scarcely had I finished, when a confused murmur rose among them. They, cried: "Negro, thou hast lost us; but thou hast fulfilled thy duty." All crowded round Ferdinand; each wished to speak to him; to touch the generous hand, which had deigned to soften the miseries of one of their countrymen. One of them cried: "This, oh youth! this is the herb which would have delivered us!" and he threw it into the waves.

I flew to Urban. "Remark these people, whom Europeans treat with disdain."

This was a day of joy, if such there can be in slavery. Refreshments were distributed with abundance to the negroes. The sailors (one of the best, as well as the roughest classes of men) moved with the scene, mingled with the negroes; and passed the day in diversions with them.

The efforts, which Urban had made, to express his rapture on being so critically delivered, exhausted all his generosity. During some days, I perceived the eyes of his son pursuing him, and eloquently pointing out to him his duty: his frozen soul did not understand them. I made no complaint; and, proud to have shown in slavery all the energy of a free man, I left Urban to reconcile himself to the disgrace of continuing to hold me in bondage.

At length we saw land; and the next day we anchored in the port of Cape François, in the island of St. Domingo. Ferdinand descended first from the ship; and I followed him. He hastened to embrace his mother; while Urban, more occupied with his commercial concerns, than conjugal tenderness, remained at the port, to superintend the debarking of his negroes. Every thing announced opulence in his house: but the worthy mother of Ferdinand was its most precious ornament. She was soon informed of my misfortunes: she deigned to honour them with tears: and I perceived that she detested the proceedings of a husband, whom decency restrained her from condemning openly.

I do not dwell on the appearance, which every where presented itself to me, of wealth, pomp, and splendor; although a new spectacle to a negro, who scarcely suspects all the refinements of luxury, which the little sentiments of pride, and the inconstancy of civilized people have transformed into wants. What made the greatest impression on me, was, that noble familiarity between men—that flattering respect towards women—those multiplied shades of delicate attentions, which would be so delicious, if they took their rise from the heart, and which are so abundantly found among these people. But too soon I perceived all these charms were but a smiling mask—a beautiful veil—merely designed to conceal deformities. I observed, that the will of these colonists was rarely in unison with their actions; that their politeness, their friendship, even their love, formed rather a language of convention, than an expression of sentiment; that the man,

whom they overwhelmed with esteem—the woman whom they intoxicated with incense—were sacrificed without regret to the follies of wit; and that, while they were jealous of affecting a sort of profound genius and reflexion, they were ambitious of circulating an universal laugh. I saw, that pleasure was their sole business, and lassitude their faithful companion; that their desires proceeded rather from their will, than from their heart; and, in fine, that they were the dear idol of themselves.

Yet has prejudice raised a barrier between the Europeans of the islands and us, which all the amiables of the French has not power to destroy. In every thing, which concerns a negro, gentleness, humanity, even decency disappears. This engaging Frenchman is suddenly metamorphosed into a tyger, who regards us with fierceness; invents new outrages to inflict upon us; and contemplates them with coolness. Love, if we may give that name to sensual emotions—even love cannot disarm them: and the female negro sometimes hears the orders for her tortures, from the lips which have just lavished tenderness upon her.

Nay, the European women of the colonies—women whose sensibility should constitute their glory, and who are convulsed at the little sufferings of a spaniel—these very women will look with cool attention, on the bloody sides of an unhappy negro*. An equivocal jest spreads a modest blush over the faces of these same women: yet will they behold with unaverting eye the revolting sight of a bizar, in which sleeping negroes are crowded together without distinction of sex. Such are the planters of the American isles—such their amiable companions. Europe would doubt the truth, if this truth had not been too often verified.

Urban treated me, during some months, with tolerable kindness; whether it was that he could not yet forget to whom he owed his life, or that he feared the reproaches of his son. I employed this calm, to finish my education, which Dumont had commenced. Ferdinand's zeal procured the best masters to instruct me; and, my application seconding the dispositions of nature, I could not only speak and write the French language with precision, but I also acquired some notions of polite literature and the fine arts. Music, above all, was a delicious flattery to my taste: with us she is barbarous; here I found her worthy to be the sister of the muses. I had some voice, and soon learned to ally it with the sweet sounds of the harp. I endeavoured by study to acquire resources which might soften the rigour of a life, which presaged only unhappiness. Ferdinand, while he contributed to this, thought of rendering me, in other eyes, more worthy of the friendship which he bore me; and Urban did not forbid it, because these talents attached a new price to his slave, which flattered his avarice. Thus three sentiments, altogether unconnected, concurred to form my education.

Ferdinand, although young, and surrounded with seducing pleasures, was not led by them to neglect his duties. When he cultivated in me the talents which

NOTE.

* One of my friends had been two days at Cape François, and already had the sufferings of the negroes strongly affected him. One morning he heard a noise in the street, and ran to the window. What did he behold? A young, beautiful, elegant, European woman, with rage in her eyes, and a large stick on fire in her hand, pursuing a female negro. The unfortunate creature was naked to her waist. The lady overtook her; threw her down; loaded her with outrages; struck her; and tore her breast in several places with the infernal fire-brand. The scene lasted long; for depraved women are more indefatigable than men, in acts of wickedness. The unhappy negress betrayed not an emotion of anger; she opened not her mouth; her countenance alone expressed her grief. And what was her offence? She had forgotten to serve the favourite cat with its breakfast.

give lustre to man, he did not neglect religion, which gives strength to virtue. He introduced me to the acquaintance of father Bruno, the friend, of whom he had spoken to me. I found in this ecclesiastic the friendship of a parent, the accomplishments of a man of the world, and the zeal of an apostle. When he found me sufficiently instructed, he consummated his work, by uniting me to the children of the church. Alas ! I could not altogether preserve myself from a painful reflexion. "How different," said I, "the circumstances of this ceremony, from those which Dumont promised me ! When I should have passed from the font of baptism to the foot of the altar to be united to my Anelia !"

My dear Ferdinand, and the person whom after him I most respect, deigned to accompany me. This was the amiable, the virtuous Honoria. She had long captivated the heart of Ferdinand. Surpassing him in graces, and the rival of his virtues, they were formed to render each other happy. Their parents had mutually consented to their union, which was delayed only till Urban should quit commerce, and settle his affairs. Thus had Honoria a right to look forward to felicity, but for a brother, the shame and horror of nature.

M. de C—, the father of Honoria, had an affection for his children, which led him into weakness and error : yet, though early a widower, his indulgence had no ill effect on his daughter. A happy disposition continually corrected the faults of education. It was not thus with his son. Born in a burning climate, devoured by dangerous passions, surrounded with the wanton luxuries of the American isles, soon did he become abandoned to the most unbridled disorders. His father perceived it : but, his tenderness subduing his reason, he neglected that paternal severity which would have probably repressed the impetuosity of a young man, who now braved his feeble remonstrances. Honoria stood a gentle mediatrix between her father and brother. She hid from the griefs of one, the enormities of the other : she consumed her days in these cares, which were repaid with reiterated ingratitude.

The forbearance of Urban with regard to me, was daily changing to a different conduct. His interest no longer compelled him to respect me ; my health was fully re-established ; and I was as completely formed, as to height and muscle, as it was probable I should ever be. My talents were well cultivated ; and in short, I was, according to his manner of reasoning, a precious slave, whose sale could not fail to be uncommonly lucrative. He had no design now, but to inure me to the species of service to which I was destined ; and to bend my will, in good time, to every thing which the caprice of my future masters might require of me ;—a quality which Urban thought wanting to make me complete. It was long before I perceived this change. Urged by my friendship for Ferdinand, even by gratitude for the species of calm which Urban suffered me to enjoy, I did every thing which his fancy could suggest to him, to command. Was there occasion to fly to his distant possessions with his orders—to run ten times a day throughout the whole city, on the little concerns of his house—my activity kept pace with his will ; and my fatigues cost me nothing. But at length I saw that every thing, which I placed to the account of my good will, passed in his eyes as duties which were binding upon me. Insensibly the tone of the master succeeded to civility ; and rudeness, in its turn, replaced the tone of the master. Then all the horror of my fate, which an illusion had lulled during some months, awakened with renewed vigour. "Is it this, then, that is reserved for me !" cried I, with grief. Is it thus that I am slowly to approach this death, which a new religion forbids me to hasten ! Well ! I will suffer with patience. But, Oh God of the universe ! let my father, Dumont, Anelia, be ever ignorant of the wretchedness of Itanoko !"

I carefully concealed my sorrows from Ferdinand. I felt how his heart would be torn : and I feared still more to degrade a father in his eyes : yet he often

surprised in my countenance the trouble of my soul. This sight affected him : and I laboured by a false appearance of serenity, to turn aside the suspicions I could not destroy. The father, who feared the virtues of his son, as much as I dreaded the alarms of his friendship, never treated me harshly in his presence : but Ferdinand was not deceived. At length he appeared extremely dejected. He passed almost his whole time with Honoria : and I no longer could discover that air of satisfaction, with which he had always encountered me. In vain I interrogated him. His attentive friendship always shunned a confidence, which must have plunged a poignard into my heart. Bruno was my sole resource ; in his bosom I poured out my sorrows. He received them with compassion, and healed my mind by the consolations of philosophy and religion.

(To be continued.)

THE HISTORY OF HOPE AND EXPECTATION.

A vision.—From Variety.

A FEW nights ago, after coming from the theatre, where a new piece had proved unsuccessful—or, in the common phrase, had been *damned by the town*, I could not help reflecting on the mortification which its author must that night feel. This naturally leading me to recal the occasional disappointments I had myself experienced, my activity became gradually oppressed, and I insensibly sunk into a trance, which so engrossed my mind, that at this moment I can scarce determine, whether I was awake or not. The vision was too much connected, to appear a dream : and I have not sufficient faith in modern miracles, to think I was awake. My candles gradually lost their brightness, and at length cast so faint a gleam, that I could hardly distinguish what I am about to tell. But, methought, an airy phantom stood before me ; her vest was unlike in fabric, shape, or colour, to any thing on earth. Her flowing robe was of the most perfect white ; a lofty plume of feathers graced her head ; her face was covered by a veil, through which it only half appeared ; and in her hand she held a parchment book. While I was gazing with terror and surprise, and hesitated whether it portended good or evil, the heavenly form addressed me thus : “ Fear nothing ; behold ! before thee stands the parent of invention, and the celestial patron of *Variety* : my name is FANCY. I am sent by that power, at whose command I fill the soul of Genius, to reveal to thee, the sacred book of mystic *Allegory*, from whence thou art permitted to transcribe that *page*, which tells the *history* of HOPE and EXPECTATION. Quickly perform the task which thou art set, and fail not to employ the lucky moment which FANCY recommends, to furnish more *Variety*.” So saying, she laid the book upon my desk, and vanished ; while I assiduously sat down and copied from the open page as follows : “ HOPE is the favourite son of *heavenly Benevolence*, whose charms none, who see them, can resist ; and the brightness of whose countenance can cheer the gloomy horrors of a dungeon with a smile. To him was given, from the foundation of the world, a spouse unlike himself ; her name was FEAR, the daughter of GUILT. Why beauty became thus coupled with deformity, presume not to enquire, nor dare to scan the purposes of everlasting wisdom, nor measure its resolves by the contracted scale of human understanding : but what thou seest written, let thy pen with faithfulness record. Jointly to HOPE and FEAR was given dominion over all mankind : and from their hateful union sprang two sickly children ; DOUBT, which tottered as he walked by HOPE, and ANXIETY, trembling by the side of FEAR. Mutual disgust soon rendered it impossible for HOPE and FEAR to dwell together ; and at length, in pity to the excellence of HOPE, a separation from his spouse was granted by the FATES, and their dominion over mortals was divided and alternate. The bonds of this detested marriage

being cancelled, licence was given to HOPE, to seek another bride, that he might re-produce his virtues with his species. HOPE then became attached to PROBABILITY, a simple maid, whose willing manner tempted his addresses. She was easy of access, and the light veil, which covered all her charms, became transparent to the glowing eye of HOPE. His amorous soul kindled with fond desire: and from their warm embraces sprang a daughter named Success, who soon became the darling of her father: and he assigned for her attendants, Joy and Happiness. PROBABILITY had an only sister, who resembled her in every grace and feature; her name was POSSIBILITY. Indeed the likeness was so strong, that even HOPE himself would not always have been able to distinguish them asunder, but for the armour of *Difficulty*, which was the constant garb of POSSIBILITY. HOPE, ever eager in his temper, one evening discovered this sister of his new-made spouse, naked and alone. He rushed towards her with ardour not to be repressed, mistook her person, and she, *uncloathed and defenceless*, yielded to his embrace. HOPE was too fervent to discern, that instead of PROBABILITY, he had taken to his arms bare POSSIBILITY. From this incestuous mistake, two sister twins were born, but so unlike each other, that it was scarcely credible such different children could have proceeded from one source. The elder of these two, from some resemblance to her father, they called *Expectation*. Her infancy was highly promising: and, as she grew up, her natural impetuosity of temper was checked by *Patience*: and her legitimate brothers, DOUBT and ANXIETY, having become her chief companions, she was not a stranger to her father's former wife. Thus FEAR was at times admitted, though she never was a friend. The other twin was called *Disappointment*; an execrable wretch, the curse of all who knew her, ugly and deformed in person, and loathsome in her manners. Her father sickened when he looked upon her: and her sister trembled at her bare approach: she knew neither Joy nor Happiness, but was the sworn ally of *Misery and Grief*, with all their cursed attendants of *Wee and Sorrow, Anguish and Regret*, and *Bitterness of thought*. With these she would solace in cups of *Envy*, or stupify her senses with the waters of *Despair*. She was flunned by all the world, except her father, who would sometimes strive, though often in vain, to draw her from this melancholy crew; yet she seldom listened to the call of HOPE. She hated all the favourites of Success, and often dared to break upon her sister's slumbers, and disturb the pleasing dreams of *Expectation*: and though she knew her sister dreaded her pursuit, she never ceased to persecute and follow her. When *Expectation* promised to her votaries, the smiling patronage of well deserved Success, she would snatch them from her power, and spread her baneful influence round them, till, beset by her associates, *Grief and Vexation*, they would drink with her the maddening waters of *Despair*. A draught of this will chill the spirit of exertion: and those who taste it, become the servants of *Neglect*, a powerful hag, whose dark and dismal cave is—

I had transcribed so far, and was about to turn over the following page, when Fancy again appeared, and holding back my hand, she said, "Stop there! proceed no farther. *Variety* must not look forward to *Neglect*. It is enough for thee, that thou art not a stranger to the power of *Disappointment*. Write, therefore, to the sons of men: tell them, that none can know the pleasures of Success, who have not been first led by *Expectation*. Yet let them beware, how far they trust her specious promises. Let them not presume on the support of *Merit, Industry, or Good Intentions*; for these cannot defend against the wiles of *Disappointment*, ever watching to betray the votaries of her sister to *Grief* and *low Vexation*. From the cruel gripe of these, HOPE may yet deliver them: but, after men become familiar with their dull society, and taste the waters of *Despair*, HOPE can no

longer save; and they are lost forever to the world and to themselves." So saying, FANCY vanished, not on a sudden, as before, but gradually diminished in my sight; the snowy whiteness of her robe became transparent; and folds, that loosely waved in the wind, became a hollow mass of crystal, through which I saw her wondrous form dissolve into a fluid changing its colour like the rays of light: first it appeared like blood, then melted into liquid gold; then it was an emerald dissolved; from green it changed to blue, from blue to purple; and at length it deepened to a perfect black. The lofty plumes were feathers still, but they no longer nodded on the phantom's head; their stems were dipped in the fluid; and the whole, at length, assumed the well known shape of *implements for writing*. When I was recovered from the consternation into which this gradual metamorphosis had thrown me, I looked for the volume, whence I had transcribed the history of *Hope and Expectation*. But behold, instead of it, there lay open before me a little printed book—I think it was a volume of Pope's letters—in which the following passage caught my eye: "*Blessed is he who expects nothing: for he shall never be disappointed.*" Vexed to perceive that it was all illusion, I dashed the little volume from my desk, and, ringing for my dispersers, retired to rest.

CAUSES OF HURRICANES EXPLAINED.

In a letter from gov. Ellis to mr. J. S.

S I R,

Marshall's, March 6, 1789.

I HAVE the honour to send you a few ideas, relative to the nature and probable causes of that species of tempest, particularly distinguished by the name of the hurricane. That this subject, so curious in itself, and on many accounts so interesting, should never have been effectually discussed, can only be ascribed to the want of sufficient and accurate materials for that purpose. There are, however, several remarkable physical circumstances, generally known, which elucidate this matter; some of which I shall now endeavour to collect, as well as those which my own experience and observation have furnished.

And, 1st, That in the Atlantic Ocean this storm is local, irregular in its periods, and peculiar to the West India islands, and the sea that surrounds them.

2. That it usually happens in August and September, when those islands are most heated, and their soil is opened by frequent showers, and when the exhalations rise in the greatest abundance.

3. That it is preceded by an extraordinary effervescence, or bubbling up of the sea, which then rises on the shore*, dead calms prevail, huge dark clouds are formed, and the atmosphere is obscured with thick vapours sensibly mephitic.

4. That towards the Gulf of Mexico, the hurricane commonly begins in the western quarter; but in the windward islands, at N. E. or N. N. E. It rages for some hours with incredible violence; and near the centre of its operation is accompanied with a deluge of rain, and sometimes with glimmerings of lightning: a short calm ensues; when the wind changes to the opposite points, and blows for a less time, but with like violence; it then gradually abates, and at length terminates by varying all round the horizon.

5. That those islands were in early times exceedingly agitated by volcanic explosions, is evident from their present shattered state and singular form, from the vestiges remaining of ancient volcanoes, still smoking—the numerous hot

NOTE.

* See l'Histoire de l'air et des meteoros, de l'Abbe Richard, sur l'effervescence de la mer, avant les ouragans: tome II. pages 100 et suivantes.

springs—and the abundance of scoria, lava, native sulphur, &c. found every where on their surface.

6. That from these appearances, and from the remarkable position of those islands, it seems highly probable, that the sea, included between them and the Terra Firma of America, covers the crater of a prodigious volcano, long since extinct; or, perhaps, is rather the abyss, into which a large tract of land, undermined by subterraneous fires, is sunk.

And, lastly, that the elements of those fires seem now nearly exhausted, and only to retain sufficient force to produce irregular eruptions of gas, or inflammable air, at such times as circumstances favour its generation, and the earth is best prepared to facilitate its escape.

In addition to these particulars, founded partly on appearances and rational conjectures, but principally upon attentive and repeated observations, it may not be improper to remind you, sir, that a large portion of atmospheric air† is convertible into water.

This property of that element, observed many years ago‡, has recently been more generally made known, and in a manner proved by a distinguished member of the Royal academy of sciences at Paris; for, from his ingenious experiments, it appears that 15 grains of inflammable air, put in combustion with 25 grains of vital air, decomposed and condensed both in such a manner, as to produce an equal weight, or 100 grains of common water||. In applying this important discovery to the subject of hurricanes, may not one reasonably suspect, sir, that such extraordinary aerial convulsions are caused by the occasional eruptions of inflammable air, not only from the islands, but even from the bottom of the gulf they inclose, and in such quantities as are capable of suddenly converting into water an enormous mass of air§?—Hence a vast space must necessarily be left occupied by an air extremely attenuated, into which the circumjacent and more dense air would necessarily rush from all sides with irresistible impetuosity, and rise in the center of its sphere greatly above its natural level; and then, after a short pause, like a wave thrown upon the shore, descend and return with equal velocity, and continue in a state of oscillatory disturbance, until its equilibrium would be restored.

If this be an exact representation of things, as I verily believe it is, and that my inferences are just and consonant to the ordinary course of nature; the ex-

NOTES.

† Atmospheric air is supposed to consist of $\frac{28}{100}$ vital air, and $\frac{72}{100}$ of mephitic.

‡ In the year 1747, the celebrated dr. Hales exhibited an experiment, to show his royal highness, the late prince of Wales, how lightning might be produced by the commixture of different kinds of air. For that purpose, he employed a shallow tub with water, in which, as a principal ingredient (if the writer, who was present, recollects right), there had been put a considerable quantity of pulverised pyrites; a cylindrical glass vessel was then inverted in the water; and after it had remained in that position long enough to fill, with the gas exhaled therefrom, the common air was by means of a cock, admitted; whereupon a small gleam of light appeared in the vessel, its inner surface was visibly covered with moisture, and the water from the tub rose in it two or three inches, as mercury would have risen in a barometer.

|| See the memoirs of the Royal academy of sciences of Paris, for 1781, pages 269, 468, &c.

§ Perhaps of diminishing or destroying its elasticity; but in whatever manner these exhalations may operate, whether in altering the volume, or the resistance of the air, the effects will still be the same, viz. a violent disturbance in the atmosphere.

treme impetuosity of the winds, their variations, the excessive fall of rain, and the other phenomena upon such occasions, seem not difficult to be accounted for.

And here, sir, perhaps it may not be superfluous to remark, that the typhon, that tornado so justly dreaded in the eastern parts of the world, and which, in its destructive fury, so much resembles the West India hurricane, has probably a like origin; for it is rarely met with but in the Japanese sea, which abounds with volcanic isles.

Upon the whole, then, sir, would you devote a few minutes in weighing, comparing, and combining, the several foregoing particulars, and in attentively considering their analogy, their natural operation, and probable effects; I shall hope, that the conjectures I now venture to submit to your superior judgment will not be found altogether chimerical; in which case, sir, you will dispose of them as they may deserve.

I have the honour to be, &c.

HENRY ELLIS.

A brief examination of lord Sheffield's observations on the commerce of the united states.

THE SECOND NUMBER.

IT was premised, in the first number, that no particular attention would be paid to order in this examination. We shall therefore proceed to remark upon timber, scantling, boards, shingles, staves, heading, and hoops, under the general denomination of

LUMBER.

These articles are of the greatest importance to the Irish provision trade, to British commerce in general, and particularly to the profitable management of West India estates. Lord Sheffield is of opinion, that "most of them may be imported from Canada and Nova Scotia, on as good, if not better terms, than from these states;" and that "Nova Scotia will, at least for some time, have little else to depend on, but her fisheries, provisions and cutting of lumber." But the experience of 1790, seven years after those provinces began to regain order, instructs us, that there were shipt in that year, from the united states to Nova Scotia alone, 540,000 of staves and heading, 924,980 feet of boards, 285,000 shingles, and 16,000 hoops.

The legislature of Jamaica (whose imports directly from the united states, might be estimated in 1784, at half our shipments to the British West Indies) accompanied their address to the British parliament, with proofs, that only 20 bundles of hoops, 301,324 shingles and staves, and 510,088 feet of lumber, were imported into that island from Canada, Nova Scotia, and St. John's, between the 3d of April 1783, and the 26th of October 1784, a term of nearly nineteen months! It appears probable, then, that they did not supply their West India brethren with more than one half of what they import, at this mature stage of their settlements, from us. It is to be remembered, that Jamaica drew no supplies of our lumber through the Dutch and Danish islands; though the Carribee islands at that time did. From 1768 to 1772 only 36,100 shingles and staves, and 27,235 feet of lumber, were shipt annually from the northern British colonies to the island of Jamaica.

In another page of the observations, we are told, that hoops, staves and boards may be sent out to the West Indies from England, "because the freight is lower than from the united states." Here again, the writer of the observations is unfortunate in his proposed means of supply: for it appears, that there were shipped in the year above-mentioned, to the European dominions of Great Britain, 13,306,000 staves and heading, 3,000,000 feet of boards, 4,000,000

feet of timber, 253,000 shingles, and 6000 of hoops. We learn, too, from Mr. Anderson's history of commerce, that there were imported from England to the West Indies, in 1787, the value of £.80. 12. 5. sterling, and no more, in boards, staves, and other lumber, towards the supply of the demand of those islands, which Lord Sheffield admits to have been, in 1770, about thirty five millions of boards, scantling, staves, and hoops, and fifteen millions and a half of shingles. It will appear to him an extraordinary fact, that the balance of the lumber account between Great Britain and her West India colonies, is actually against the former: for we learn, from another of Mr. Anderson's documents, that there were shipped thither from those colonies, between Michaelmas 1786, and the same day in 1787, £.3070. 13. 11 sterling, in boards, staves and timber. But if the project of shipping from Europe were as rational as it is wild, what would become of the low freights, upon which it is in part founded? The lumber actually taken by the British West Indies from the United States, "exhausted," as this writer affirms they are, would load all the vessels that depart from Great Britain to the West Indies; for it would fill above 100,000 tons of shipping; and a large quantity of tonnage would still be required for the coal, malt liquors, wines, loaf sugar, candles, soap, provisions, cordage, bale goods, nails, tallow, lime, earthenware, &c. which are constantly shipped thither.

The prices of lumber, in London and the United States, have been gravely compared; and December 1783, was taken as the common season. It is unnecessary to lose time in disproving an allegation about a period so long passed, which, however, could be done, or to animadvert upon the suppression of the price of boards, in which we had so much more the advantage. Our public returns from the several ports, which cannot be supposed to undervalue the article, nor indeed do they vary essentially from the fact, give the medium rate of 12 $\frac{3}{4}$ dollars or L.2 17 sterling for red oak and white oak staves, and heading, fit for barrels, hogheads, and pipes. The prices of staves very exceedingly in the different markets of the United States; and that, which was selected by the writer of the observations, is known not to be among the cheapest. Even there the article is at this time thirty per cent. below the quotation in the observations. But we have already noticed the very large exportation of lumber from the United States to the British European dominions, which alone is a sufficient contradiction of the fact, and is a satisfactory correction of the observations.

The following statement of the prices in St. Domingo and Jamaica will not be deemed uninteresting, as tending to show the rates at which French and American vessels supply the former, and British vessels supply the latter, although the home dominions of France were incapacitated from furnishing their usual supplies of provisions.

At Kingston in Jamaica, 1790.

	June.		October.	November.	
	dollars.	dollars.	dollars.	dolls.	dolls.
Superfine flour, per bbl.	10.20	to 10.50	7.50	7.50	to 8.25
Common do. do.	9.37	$\frac{1}{2}$	6.75	7.12	to 7.50
Ship bread, do.	5.25		4.50		4.87 $\frac{1}{2}$
Indian meal, do.	5.25		4.50		5.25
Rice, per 100 wt.	3.37	$\frac{1}{2}$	4.12 $\frac{1}{2}$	4.50	to 5.25
Pork, do.			14.		12.
Hams, per lb.	.12	$\frac{1}{2}$.16 $\frac{1}{2}$.15
Butter, do.			.15		.15
Pine boards,	24.		27.		30.
R. O. hhd. staves,	24.		31.		27.
Wooden hoops,	30.		36.		30.

At Cape François*.

	July. dollars.	October. dollars.	Novem. dolls. dolls.
Superfine flour, per bbl.	10.	6.50	6 to 6.50
Common do. do.	9.	5.	5 to 5.5
Ship bread,	3.52		
Indian meal, do.	1.64	2.50	
Rice, per 100 wt.	3.50	2.91	
Beef, do.	6. 6	7	7 to 8
Hams, per lb.	.9	.9	.9
Butter, do.		.9	.12
Pine boards,	15.76	12.12	10.91
R. O. hhd. slaves,	14.	16	12.

N. B. Wooden hoops vary in Cape François from 14 to 28 dollars.

It is not easy to ascertain the precise degree in which the British islands are supplied with lumber from their own dominions. But much light is thrown upon the enquiry by the information of the Jamaica legislature; and it appears, that the British European ports furnish none. Their northern colonies are proved to import from us, more than they exported in 1784: and as our return of exports of lumber to those islands, for the last year, exceeds the quantity shipped thither before the revolution, the supplies from Canada and Nova-Scotia, even now, must necessarily be very inconsiderable.

The state of Georgia, which is penetrated by large rivers, would probably furnish more lumber and timber than the British dominions will require in the next twenty years. It can be cut at all seasons, from the nature of the climate; and her ports, which are most conveniently situated to supply the West Indies (though lord Sheffield says, those of Canada are more so) are open in the middle of winter. The improvement of the inland navigation of South Carolina will bring into that abundant lumber-market a new and large supply. North Carolina has very great magazines of timber, and the opening of the Patuxent canal will give it to all the ports of the Chesapeake. The middle and eastern states are more exhausted, but large quantities will long be exported from the Delaware, much larger from the Hudson, and still more from the province of Maine.

NOVA SCOTIA AND CANADA.

Great reliance is placed by this and other English writers, on the supplies, which may be derived by the West India islands from the northern British colonies. It has been already shewn, that they yet afford little or no lumber. Of rice and naval stores they cannot furnish any, producing none. Of flour, Canada can yet have supplied but a small proportion, having few mills, having to support cattle through long winters, and her climate preventing shipments during half the year. The voyage is a very heavy one, being on a single freight. Nova Scotia can never supply much of this article, and has taken from the united states above 40,000 barrels of meal and bread within the last year, besides 80,000 bushels of grain. Canada is too remote to send supplies of cattle, hogs, sheep, and horses: and our exports of these animals to Nova Scotia prove they have not yet any to spare. Of horned cattle 899, of horses 12, of sheep 2244, of hogs 267, and of poultry 2376, were shipped from the united states to the northern British colonies, in a little more than one year, from the autumn of 1789 to that of 1790. Very little beef, pork, hams, tongues, tallow, lard, butter, cheese, candles, or soap, can be spared to the West Indies, by countries which import black cattle, hogs, sheep, and poultry.

NOTE.

- * The duties from 1 to 12½ per cent. are included.

further to show, that between the 3d of April 1783 and the 26th of October 1784, they had received, in that populous and extensive island, from Canada, St. John's, and Nova Scotia, no flour—no Indian corn, beans, or oats—no ship-bread or other biscuit—no Indian meal or other meal—no horses, cattle, sheep, hogs, or poultry—10 barrels of rice—120 bushels of potatoes—751 hogheads, 37 tierces, 39 half tierces, and 457 barrels of fish, 45 barrels of oil, 100 oars, 710 shaken casks (or puncheon packs) 21 malts and spars, with the small parcels of lumber mentioned under that head, and no other goods. They also add, that all the imports of Jamaica from Canada, Nova Scotia, and St. John's, were, on an average of the five years, from 1768 to 1772, but 33 barrels of flour, 7 hogheads of fish, 8 barrels of oil, 3 barrels of tar, pitch, and turpentine, 36,000 of shingles and staves, and 27,235 feet of lumber.

How far it has been in the power of the northern British colonies, or of the British European dominions, to furnish their West India islands with flour, bread and Indian corn, will further appear from the following facts. It is stated by lord Sheffield, that there were imported from hence into those islands, in a year of great plenty and trade, before the revolution, 132,426 barrels of flour and biscuit: but our returns for 13½ months, already mentioned, show that their late demand from us in that term was 139,286 barrels of flour alone, and 77,982 barrels of Indian meal, middlings, ship-stuff, rye meal and biscuit. Their former annual supply of Indian corn, received from hence, was 401,471 bushels; and their recent importations prove to have been 516,794 bushels in the space of time stated in our late return.

It is unnecessary to dwell longer upon the supplies which the remaining British American colonies were expected to afford to their West India plantations. An experiment of years has been fairly made.—The returns from their custom houses, and from those of the islands, will show the government of Great Britain what they really furnish at this time, and the proportion it bears to the whole demand. This head will therefore be passed over with the reiteration of a few remarks—that the British West India islands are proved to have been indebted to the united states, in 1790, for more lumber, more grain, and more bread and flour, than they imported from these states before the revolution—that their remaining colonies can therefore have furnished them, in their present mature state, but in very small quantities—that those colonies have required of us near half the amount in cattle, hogs and sheep, which the West India islands formerly took off—and that the high prices of wet and smoked provisions in the British West Indies, which are greater than those in the French islands, where those articles are prohibited, or heavily duties, fully prove, that they depend for them on Ireland alone, and receive no sensible relief from British American supplies.

LINSEED OIL.

This article is said, in the observations, to be made in some parts of America, from the refuse of the flaxseed, and that the quantity is trifling, compared with the consumption. It is added, that considerable quantities went from Britain to America, before the war; and the English nation are left to believe, that this will continue to be the case, though they import seed from hence to make oil.

The growth of flax is exceedingly increased in this country, and particularly in interior situations. Oil mills having become more numerous, the seed in those inland places is manufactured into oil. This will bear an expense of transportation, which so bulky an article as the seed cannot sustain. Hence the present price of linseed oil, after it is brought down to Philadelphia market, is about 2/1 sterling, while the price in London is from 2/3 to 2/4. The Irish demand for our seed is about 42,000 hds: after deducting that, the remainder must be made into oil here, or shipped to Europe for that purpose.

The documents, adduced by the Jamaica legislature, already referred to, went

PAINTERS' COLOURS.

Several of the ochres are found in abundance in Connecticut, and other parts of the united states. The interior situation of the Virginia lead mine, which now yields very copiously, will soon occasion the manufacture of white lead, and of all the preparations of lead, from the same cause that has been mentioned in the case of linseed oil, and rye spirits—economizing in the transportation. The patent colours have been imitated with great success. The trade with Holland and the German towns, as also with the Mediterranean, gives us many colours that were formerly imported from Britain, like apothecaries' articles, at immense advances.

COACHES AND OTHER CARRIAGES.

The importation of these was formerly very great. Virginia in 1783 had 360 coaches and chariots, 365 phaetons and other pleasurable four-wheeled carriages, and 1967 one horse chairs and sofas. New Jersey in 1789 had 38 coaches, chariots, and phaetons, 1549 one horse chairs and sofas, and a very great number of plain, decent light-waggons, on steel or wooden springs. From these facts, and similar ones in the other parts of the union, it is certain, that the pleasurable carriages of the united states would amount to a very large sum. Though to be obtained on credit from England, no more than £.5,000 sterling in carriages, or parts of carriages, were imported in the year following August 1789, including those of foreign travellers and emigrants: and 220 carriages were exported to foreign countries, within the same year. All the wood and iron work, the harness and other leathern materials, frequently the brass work, fringe, lace, and lately the plated work, are made in America. Lord Sheffield seems to have expected a considerable importation of these articles: but he did not advert to the possibility, that the manufacturers themselves would emigrate to us; which is very day taking place.

MEDICINES AND DRUGS

"Will be imported from Great Britain," says the writer of the observations, "on account of the knowledge, which the physicians, surgeons, and apothecaries, in the American states, have of the method of preparing and procuring them there." Saltpetre, musk, camphor, rhubarb, and other East India articles in this line, have been shipped occasionally from the united states, in considerable parcels. Bark, sulphur, balsam capivi, and many other medicinal productions, have been obtained from Spain, the Mediterranean, the West Indies, and other places. Holland participates largely in our importations of chymical preparations: but many, which used to be imported, are begun to be manufactured here: and exportations of them to advantage, have, in some instances, taken place. The knowledge, which our medical gentlemen have acquired abroad, of the methods of procuring drugs, has been communicated to our merchants: and their information of the methods of preparing chymical articles, has been often put in practice here. There is, no doubt, a considerable trade in these commodities from Great Britain. But it is, even now, affected by the above circumstances, and is not by any means a monopoly. From our free and enterprising commerce, the natural productions of the country, and chymical skill, it must decrease every year. Great Britain possesses from nature, less of these commodities than the united states. Foreign trade, and skill employed at home, will give us a great share of those which are not spontaneous productions of our various soil or climate.

NAILS, SPIKES, AND OTHER MANUFACTURES OF IRON, AND THOSE OF STEEL,

Are placed second on the list of articles, in which Great Britain will sustain little competition; and lord Sheffield remarks, that "whatever we make of

them, is at the expense of at least three times the amount of what the same article could be imported for from Europe." The iron branch is highly important and growing in the united states. In Massachusetts there were seventy-six iron works in 1784. The Virginia works make above 5,300 tons of iron. The slitting and rolling mills of Pennsylvania are ascertained to cut and roll 1500 tons or 3,360,000lbs. per annum: and so completely do they obviate the objection of manual labour, which is constantly urged against American manufactures, that they employ but 25 hands. In this state, there are also 16 furnaces and 37 large forges: in New Jersey alone, in the year 1789, the number of forges were 79, and of furnaces 8. And though the details are not so well known, they are very numerous in most of the states. The nails and spikes, consumed annually in the united states, (supposing 3,500,000 people, at ten to a house, including negroes, to live in 350,000 houses) allowing ten pounds for the average use of the persons living in each house, in building, repairing, fencing, and in their business and manufacturing, would be 3,500,000 pounds. Of this quantity there were imported in the returned year, 1,579,947lbs: and about 2,000,000 pounds must, therefore, have been made at home. The remainder of the slit and rolled iron is either exported or made into tire, hoops, springs for carriages, or some substitute for foreign importations. Ship-building also demands very large quantities of iron work. Plough-shares, carriages, axes, saws, hoes, spades, shovels, kitchen utensils, and many other articles employ the American workers in this raw material. About one half of the steel, consumed in the united states, is home made. The works being few, and the importation ascertained, this fact is known to be accurate. Bar iron, before the revolution, was usually sold for sixty four dollars. It fell, after the war, to the same price; and large quantities of iron in bars and pigs were exported. The progress of manufactures has raised these articles to the highest prices ever known in peace; and only 200 tons in bars, and 3,555 tons in pigs were exported in thirteen months and an half of 1789, and 1790. Lord Sheffield states, that we shipped 2592 tons of bar iron, and 4624 tons of pig metal per annum, in several years before the revolution, when it is known our commerce and population were not at the highest. It is also to be observed, that we now import considerable quantities of bar iron from the Baltic and its vicinity, particularly into the eastern states. One thousand two hundred and eighty-eight tons of bar iron were imported from St. Petersburg alone, in the year 1790, and above forty tons of iron hoops and nail rods. From these facts may be collected convincing proofs of the state of the iron manufactures of this country, strongly opposed to the presumptions of lord Sheffield, as well with respect to the dearth of those manufactures, as the monopoly of our supplies.

FLOUR AND WHEAT.

These inestimable commodities are not, in the opinion of lord Sheffield, the best staples for the united states to depend on; because, as he observes, in general, the demand in Europe is uncertain. He again repeats his unfounded notions of a competition between us and Nova Scotia, for the supply of Europe in these articles; and adds, that it is a fortunate consequence of American independence, that the British European islands may regain the supply of their West Indies, with bread and flour, and that they can furnish them cheaper than we. In regard to the prospects from Nova Scotia, enough has been already said, and particularly till they discover symptoms of internal resources for their own use, by ceasing to import grain and flour from the united states. As to the European corn trade, authentic and important information, indeed, is to be derived from the report of a committee of the British privy council, of March, 1790, which is said to have been drawn by lord Haakbury. It is wisely observed, in that

report, that the culture of grain is the most important object that can receive the public attention : and it is stated, that the demand of Great Britain, for flour and grain, has produced an average balance against the nation, of £291,000 sterling, for the last nineteen years, although from the year 1746 to the year 1765 they had annually gained, by their corn trade, £651,000 sterling on a medium. Ireland, it is true, has greatly increased its exports of grain, flour, and biscuit, but by no means in proportion to this falling off by Great Britain. Their lordships proceed to state, that in consequence of information received by them from the principal corn countries of Europe, they are of opinion that the quantity of grain raised in Europe, in common years, is not more than equal to the ordinary consumption of its inhabitants ; and that, in the event of a failure of their crops, a supply can only be expected from America. In verification of this formal official communication, on a subject of such high importance, we find, that the influence of the late scarcity in France, not only pervaded all Europe, but was extended to the most interior counties of these states. Wheat was sold on that occasion three hundred miles from the ocean for prices that have been usually acceptable in our sea port towns : and at the places of shipment, it was advanced to rates beyond what have ever occurred since the settlement of the country.

When we remember, that by grain liquors we may avoid the purchase of eleven millions and a half of gallons of the spirits of foreign nations ; that by grain these states are rendered the alternate ground of dependence of every European nation, in time of need ; that we are protected from the possibility of dreadful famine by this blessed production ; that grain is the raw material in which some considerable manufacturers work, and which all must necessarily consume ; we must smile at the ideas which lord Sheffield has hazarded, in regard to those precious staples, wheat and flour.

GUNPOWDER,

It is asserted, will be imported cheaper than it can be manufactured in America. The price of this article has been reduced in the Philadelphia market to 16 dollars, or 72s. sterling per 100 wt. by the free importation of brimstone and saltpetre from India and other countries. Our merchants usually pay for it in England at the rate of 75s to 76s, after deducting the drawback on exportation. Twenty one powder mills have been erected in Pennsylvania alone, since the year 1762 or 1770—much the greater part of them since the commencement of the revolution war : four new ones are now building in that state, and one at Baltimore : and it is certain they will be multiplied in proportion to the demand. Saltpetre and sulphur are found in considerable quantities, particularly in the interior parts of Virginia : but at present the commercial supplies are so plentiful and cheap, that our internal resources are little used. Saltpetre is lower in Philadelphia than in London.

The ability of Great Britain to make her ships the carriers for the united states.

It is explicitly declared, in the 39th page of lord Sheffield's introduction, that the adoption of the ground proposed by him, will insure to British ships the carrying trade of the united states ; " for (he adds) it is certain, if our navigation laws be maintained, it will not answer the Americans to keep many ships." This, it will be admitted, is, to us, if true, a very interesting position, and demands our most serious attention. It will, however, be very easy to show, that the private shipping of the united states does not depend upon British laws. The tables, that accompany the report on the American fisheries, from the department of state, clearly prove, that we are not dependent on Great Britain for that branch of commerce. In the regulation of our coasting trade, which employs above 100,000 tons of shipping, British laws can have no op-

ration. In our commerce with the Baltic, and the North, with the Netherlands, the Hanse towns, France, Spain, Portugal, the freights, most parts of Africa and India, and the colonies of the European nations, except the British, their navigation act cannot affect us. It appears, moreover, that our ships are so "many," as to have amounted to 363,000 tons of vessels laden in our ports, while those of Great Britain and her dominions were 225,000 tons. But it is possible that considerable deductions from the British tonnage may take place. There is little doubt, that the diminutions of our importations from their dominions, which have taken place, in regard to China merchandise, paper, nails, sheet iron, steel, shoes and boots, gunpowder, lead, coal, salt, malt liquors, loaf and brown sugars, coffee, cocoa, and spiritous liquors, by reason of our intercourse with other nations, and the improvement of our own resources and manufactures, will be followed by further commercial acquisitions from liberal foreign nations, by the constant introduction of new manufactures, and the discovery and attainment of new internal resources. If, for example, cotton be raised and imported, and spinning mills be erected, Manchester importations will decrease; if flax and hemp be raised and imported, in greater quantities, and flax and hemp spinning mills be erected, sail cloth, sheeting, and shirting linens, checks, oznabrigs, &c. will be imported more sparingly. If by these and other means, our imports from Great Britain should be finally reduced to such a sum, as will purchase only so much rice, tobacco, and other articles as its people consume, those articles will not be shipped indirectly to foreign countries through British ports, as is now the case. These indirect shipments give British vessels more than an equal chance with ours from America to England; because the property is generally on English account, and it gives them so far the command of the carriage from England to other parts of Europe. From these circumstances, it will be perceived, that it is interesting to our private shipping, and consequently to our success in the establishment of a navy, that we continue, by prudent and salutary means, to decrease our importations from each foreign country, so as to equalize them with the consumption, which that country actually makes of our productions: this, however, it is conceived, ought not to be attempted by any precipitate or coercive means.

A second cause, which renders the exportations to Great Britain inordinately great, is to be found in the old private debts due to that country from this. These, so far as they will ever be paid by money or goods, are considerably diminished. The rise of our stocks, and the sales of them to foreigners, have enabled many to lessen those debts: and British subjects will continue to find it their interest to buy into them. These are payments, which occasion only a remittance of the interest: and the commutation of private for public debts is therefore to be desired. A part of the old debts, which remain due to English merchants, must be received in the soil and buildings of this country. When these shall be accepted by the creditor, they will remain immoveable: and he will find himself, or his child, transformed into an American freeholder, to his profit and that of the united states, though to the injury and sometimes the ruin of the unfortunate debtor. This change of the creditor's situation, will not be unpleasing to a liberal mind of any country, and, if properly understood, may meliorate the prospects of the families and connexions of many who are concerned in American debts. A country, of great native strength, energetic, intelligent, and free, not disposed to provoke either insults or injuries, and in a situation not to submit to a wanton imposition of either, holds out as great promises of human happiness, as any, of which the foreign creditor can have been a citizen. He is sure of a liberal reception, and of the protection of the laws and constitution.

A third cause, that has produced extraordinary importations from Great Britain, has been the want of credit from other nations. The British merchants

will probably continue to afford the greatest accommodations of this kind: but it is evident, that the citizens of other countries will furnish us with credits, and sometimes in more eligible shapes. They will give us their cash articles and their coin, to be employed in ready money trades at home and abroad, in manufactures and foreign commerce. In proof of this may be adduced the respondents in credits in India and China, the purchases into our public funds and several bank stocks, the investment of monies in our lands, and in our navigation, trade, and manufactures. What is to follow in this way, time, it is believed, will very quickly show.

In addition to the foregoing causes, which seem likely to occasion a diminution of the shipping employed directly and indirectly by Great Britain in the American trade (including the exportation of our productions from the British ports to other markets in Europe) one other, which does not seem to have sufficiently engaged their attention, may produce, it is believed, considerable effects. The regulations of the British navigation act do not appear to have been duly examined by other powers, with a view to the adoption of such of them, as will apply beneficially to their own affairs. If they have had effects so favourable to the shipping and naval power of Britain, it is possible they might be, in a greater or less degree, beneficial to other countries. The present appears a fit season for such an examination: and we cannot suffer, if we enter on it with temper and discretion. That it would diminish the number of British vessels, for example, if the united states and all other maritime countries should deem it expedient to enact into a law of their respective nations, the clause of the British statute, by which the importation of all foreign goods is confined to native bottoms, and to those of the nation producing the articles, cannot be doubted. Whether this regulation will be convenient to the united states—to France—to Spain—to Portugal—to Russia—to Prussia—who, exporting twenty or thirty times the bulk of goods, that Great Britain ships, do not enjoy a part of the carriage for foreign nations, equal to what she possesses, is a question those nations are severally to consider and determine. Facts in the mean time are interesting. In the year 1772, as Mr. Anderson informs, the imports and exports of the Baltic were made in 6680 vessels, of which the British were 1894, the French, Spanish, Portuguese, and Russian only 45. The commodities carried thither (in addition to their own manufactures) were the produce and fabrics of all the countries of Europe and of the East and West Indies, which by their navigation act could not have been imported into Great Britain in like manner. The same may be said of the cargoes they brought away, so far as they were carried directly to the ports of other nations, or were reshipped from their own ports in their original form. The same writer states the British entries in Lisbon in the year 1788 to have been 351, and those of Portugal, in her own metropolis and emporium, to have been only 283. The Spaniards had but 31, the Russians one, the Prussians one, and Dantzickers one. By the same authority we are instructed, that the British entries in Malaga in 1787, were 189, the Dutch 24, the Portuguese five, the Russians, Prussians, and Dantzickers, none. In the year 1778, the British entries in Cronstadt, the port of the city of St. Petersburg, were 252; those of Russia, though in her own capital, were only 12, of Spain six, of Portugal two, of Hamburg and Bremen five. In the year 1790, the British entries, in the same port, were 517 out of 932. And we have recently seen, that the British have supplied themselves and the other nations of Europe, with cargoes of our commodities amounting to 225,000 tons, while those Europeans carried for themselves no more than one sixth of the quantity. It is not intended to discuss, in this place, the policy of adopting so momentous a regulation as that alluded to; observations on which are rendered peculiarly delicate by the situation in which it is placed by the national legislature. The instance, it is conceived, will forcibly im-

culcate the utility of the examination suggested in the beginning of this paragraph. The facts, by which it is illustrated, appeared too serious and important to Americans and to foreigners, not to be adduced. It will be perceived, that it is equally the interest of those who are Englishmen, to consider the effects of such an examination of the British trade laws, and of those who are not. The convictions, which such an enquiry, made with judgment, would create in the minds of candid men, would probably be, that Great Britain cannot make her ships the carriers for the united states; and that rather than make the attempt, it would be better far to commence the formation of liberal arrangements, solidly founded in the mutual interest of the two nations.

THE PROMPTER.

It will do for the present.

THIS common saying does as much mischief in society as *rum* or a *pestilence*. If I hear a man, whether a farmer, a mechanic, or any other person, often repeat that saying, and appear to act from the opinion, that *it will do for the present*, I rely on it he is a sloven, a drone, or something worse. I never knew such a man thrive.

A young man, setting out in life, is in haste to be married. He wants a house to live in, but is not fully able to build one. Yet his pride requires a large showy house. At last, between poverty and pride, he determines to build a large house, but not to finish it, till he is *more able*. He sets up a large three story house, with four rooms in a story—he covers it, and paints it *red*.—This is a showy house. His pride exults to see passengers stare at his elegant house—but though *pride* governs the *outside*, *poverty* reigns *within*. He can finish but two rooms, half finish one or two more—and lay a loose flour above to spread his corn upon—this elegant mansion-house then is a granary—a corn house—the man and a litter of children below—and rats and mice above: but the man says, *it will do for the present*. True, but the man has but twenty or thirty acres of land, or an indifferent trade—his family grows faster than his income. He is not able to finish his house—the covering soon decays, and admits water—the house falls to pieces—the man is forced, *poor*, into the wilderness, or he and his children loiter about, dependent on their neighbours for subsistence by day-labour.

I know one of these *do-for-the-present farmers*, who never effectually repairs his fences: but when a breach is made, he fills it with a bush, that a sheep may remove—if a rail be broke, and another be not at hand, he takes the next billet of wood, inserts one end in the post, and ties up the other with elm or hickory bark—he says, *this will do for the present*. His cattle learn to be unruly. To remedy the evil, fetters, shackles, clogs, yokes, and what he calls *pokes* are invented: and his cattle and horses are doomed to hobble about their pasture, with a hundred weight of wood or iron machines about their feet and necks. The man himself, in two years, spends time enough in patching up his fences and making fetters, to make a good effectual fence round his whole farm, which would want very little repairing in twenty years.

In family affairs these *do-for-the-present folks* double their necessary labour. They labour hard to put things out of order—and then it requires nearly the same work to put them into order again. A man uses an axe, a hoe, a spade, and throws it down where he uses it—instead of putting it in its proper place, under cover. Exposed to the weather, tools do not last more than half so long as when kept housed. But this is not all—a sloven leaves the tool where he last used it—or throws it down any where at random. In a few days he wants it again—he has forgotten where he left it—he goes to look for it—he spends perhaps half an hour in search of it, or walks a distance to get it. This time is lost, for it breaks

in upon some other business. The loss of this small portion of time appears trifling; but slovens and sluts incur such losses every day; and the loss of these little scraps of time determine a man's fortune. Let the prompter make a little calculation.—A farmer, whose family expends 100*l.* a year, if he can clear ten pounds a year, is a thriving man. In order to get his 100*l.* suppose he labours ten hours a day. In this case, if he lose an *hour* every day, in repairing the carelessness of the day before, (and every sloven and every slut loses more time than this every day, for want of care and order) he loses a *tenth* part of his time—a *tenth* part of his income—this is *eleven pounds*. Such a man cannot thrive—he must grow poorer, for want of *care, of order, of method*.

So it is with a woman. A neat woman, who does business thoroughly, keeps things in *order*, with about *half the labour*, that a slut employs, who keeps things forever *out of order*. If a pail or kettle be used, it is directly made clean, fit for other uses, and put in its place. When it is wanted, it is ready. But a slut uses an article, and leaves it *any where*, dirty, unfit for use another time.—By and by, it is wanted, and cannot be found.—“Moll, where did you leave the kettle?” “I can’t had the kettle; Nab had it last.”—“Nab, had you the kettle?” “yes but it is dirty”.—So the kettle is found, but it is a half hour’s work to fit it for the purpose required. In the mean time, the necessary business must lie by.—Yet this woman says, when she does any thing, *it will do for the present*.

I have only to add, that a went to church, on a late cold Sunday, when a neighbouring clergyman officiated. He had spoken to his *fifteenthly*, when the clock struck *one*. Every man was shivering with cold and shuffling his feet—the parson took the hint, and broke off with, “*this will do for the present*.”

T H E P R O M P T E R.

Any other time will do as well.

NATURE never says this. She jogs on without delay, and always does her work in season.

The parson puts off preparation for Sunday, from Monday to Tuesday, and from Tuesday to Wednesday, and so on to Saturday. He can write a sermon *at any time*. The first of the week slides away in visits—in business—in amusements—the last of the week is to be devoted to study—but company, a sick parishioner, and twenty unexpected avocations, break in upon this reserved part of the week. No preparation is made for the duties of Sunday, until Saturday evening. A genius may yet be tolerably well prepared in a few hours—but how few are the preachers of such a genius!—yet even the dull have a resource—an *old* sermon with a *new* text, is just as good as a fresh-made sermon—true, for how few would know whether they had heard a sermon *once* or a *dozen times*? Happy dulness! Like people, like priest!

The doctor has a patient in a dangerous situation—he hurries to his relief—he makes no delay. But suppose his patient has a lingering disorder—“why,” says the doctor, “I can visit him *at any time*!” He has assigned an hour, indeed, when he will see his patient; but *any other time will do as well*. The patient waits till the hour is past—then he becomes *impatient*—if his disorder be violent, most probably he is cross and irritable—he frets at the doctor—and ten to one, the doctor loses his custom. Then the doctor believes with the prompter, that no time will do so well as the *right time*.

The lawyer has several causes in court: he can prepare them for trial *at any time*. Several causes stand assigned for trial before him—he can finish the pleadings *at any time*. By some unforeseen accident, business takes a new turn—the court urge forward to complete it—his causes are called, and they are not

ready. A nonsuit—a continuance—or some other expensive alternative is the consequence.

The farmer's fence is down, and his fields exposed to his neighbour's cattle—but he has a little job to do first—he can repair his fences at *any time*. Before his *any time* comes, fifty or a hundred sheep get into his field, and eat and trample down his wheat. For want of an hour's work, he loses ten, fifteen, or twenty bushels of wheat. His apple trees want pruning—but he must dress his flax before he can do it. Warm weather approaches—he will certainly prune his trees in a day or two—but he'll finish a little job first—before he has done, the season is past—it is too late to prune his trees—they must go another year—and *half his fruit is lost*.

The lounging house-wife rises in the morning in haste; for *lazy folks* are ever in a *hurry*—she has not time to put on her clothes properly—but she can do it at *any time*. She draws on her gown, but leaves it half pinned—her handkerchief is thrown awry cross her neck—her shoes down at the heels—she buffles about with her hair over her eyes—she runs from room to room slip-shod, resolved to do *up the work*, and dress herself—but folks, who are slip-shod about the feet, are usually slip-shod all over the house, and all day: they *begin every thing, and finish nothing*. In the midst of the poor woman's hurry, somebody comes in—she is in a flutter—runs into the next room—pins up her gown and handkerchief—hurries back with her shoe-heels thumping the floor—"O dear, you have caught us all in the luds—I intended to have *cleaned up*, before any body came in—but I have had every thing to do this morning." In the mean time she catches hold of the broom, and begins to sweep; the dust rises and stifles every soul present. This is ill manners, indeed, to brush the dust in a neighbour's face, because the woman is *very sorry it happens so*.

Many a neighbour has thus been entertained with *apologies* and *dust*, at a friend's house: and wherever this takes place, depend on it, the mistress puts off to *any time*, that is, to *no time*, what ought to be done at the *present time*.

THE ANECDOTIST.—No. V.

AT the conclusion of a meeting, for choice of town officers, a Mr. *Shote* was chosen hog constable; which produced the subsequent impromptu:
The wisdom of the town now stands confessed,
One *Shote* is chose to govern all the rest.

A Ship going over Charleston bar, with a negro pilot on board, the captain asked him, "what water the ship was in?" to which he answered—"Salt water, massa." "I know that," replies the captain, "but how much water is there?" *Eh, massa,*" says the negro, "*you tink me bring tin pot for measure um?"*

A Stranger passing St. Paul's church, asked a tar, whom he met, what those figures were at the west front? To which the sailor answered, "the twelve apostles." "How the devil can that be," replied the other, "when there are but six of them?" "D--n my eyes," says the tar, "would you have them all upon deck at once?"

A Clergyman christening the child of an humble cottager, asked the godfather and godmother, what name it was to have? "*Wilhelmina Rosina,*" answered the mother—"Wilheldevil!" cried the father; "*Rosina,* my — I christen the child *Joan*, in the name of," &c.

A Coxcomb asked a fluttering barber's boy, "did you ever shave a monkey?" "No, sir," said the boy, "but if you will f-f-f sit down, I'll t-t-try."